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# THE ARABIC MANUAL.

COMPRISING A

## CONDENSED GRAMMAR

OF BOTH THE

## CLASSICAL AND MODERN ARABIC;

## Reading Lessons and Exercises, with Analyses;

AND A

## VOCABULARY OF USEFUL WORDS.

BY

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## P R E F A C E.

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THIS little work is intended to form a complete introduction to the Arabic language as written and spoken at the present day. Without a knowledge of the grammatical construction of the ancient tongue it is impossible fully to understand that of the modern dialect, which, however, becomes quite easy with such aid. The student, after mastering the grammatical portion of the book, is recommended to study carefully the Reading Lessons, pp. 100-115; he should then do all the Exercises for Translation, pp. 146-160; after which he should carefully peruse the translations from English into Arabic, pp. 160-177, referring where necessary to the Transliteration and Notes, pp. 193-216. He will then have acquired a sufficient vocabulary and insight into the language to enable him to read any ordinary work in literary Arabic, or to commence, with the help of the second part of the Manual, the study of the spoken dialect.

As a subsequent course of reading, he should take the *Kor'án* (Ed. Flügel, Lipsiæ, MDCCCLVIII.), with my translation (Max Müller's Sacred Text Series, vols. vi. and ix. Clarendon Press, Oxford, 1881), and my edition and translation of "The Poetical Works of Behá-ed-dín Zoheir

of Egypt" (Cambridge, University Press, 1876). The Kor'án, being the standard of elegant style, and being constantly quoted and imitated by Arabic authors, an acquaintance with it is absolutely necessary to the student of the language. The poems of Behá-ed-dín Zoheir are written in a very elegant post-classical style, and the vocabulary employed in them is as useful at the present day as it was when they were composed. Both books have the advantage of being pointed with all the vowels throughout, and of being accompanied with translations, which are as literal and idiomatic as I could make them.

I would strongly advise the student to learn pieces of Arabic poetry by heart, acquiring the correct pronunciation and rythm orally and, when possible, from a native. This is one of the best methods for learning to speak a language, since the rhyme and rhythm assist the memory, and ensure a correct accent.

For mere colloquial purposes, however, the Manual itself will, I hope, be found sufficient for all the learner's ordinary wants.

E. H. PALMER.

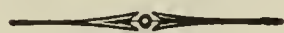
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# ARABIC MANUAL.

## PART I.—CLASSICAL ARABIC.

### SECTION I.—THE GRAMMAR.

#### *The Alphabet.*

THE Arabs write from right to left.

Their alphabet consists of twenty-eight letters, *all consonants.*

Arabic Letters.	Names.	English equivalents.	Pronunciation.
ا	Alif	A	{ This at the commencement of a word is a mere prop for the letter <i>hemzeh</i> , or soft breathing, and has no sound of itself; after a consonant it serves merely to prolong the vowel <i>fethah</i> . as in English, but more forcibly. a soft dental, like the Italian <i>t</i> . as in <i>thing</i> (sometimes <i>s</i> ). as in <i>John</i> . a strong pectoral aspirate. guttural, something like the Scotch <i>ch</i> in <i>loch</i> , or Welsh <i>ch</i> in <i>chwi</i> . soft dental, like the Italian <i>d</i> .
ب	Bá	B	
ت	Tá	T	
ث	Thá	Th	
ج	Jím	J	
ح	Há	H	
خ	Khá	Kh	
د	Dál	D	



Arabic Letters..	Names.	English equivalents.	Pronunciation.
ذ	Dhál	Dh	like <i>th</i> in <i>that</i> .
ر	Rá	R	} as in English, but more forcibly.
ز	Zá	Z	
س	Sín	S	
ش	Shín	Sh	
ص	Sád	S	
ض	Dhád	Dh	a lisping <i>s</i> .
ط	T(h)á	T	a hard palatal <i>d</i> .
ظ	Dhá	Dh	a hard palatal <i>t</i> .
ع	'Ain	'	<i>th</i> in <i>this</i> (sometimes <i>z</i> ).
غ	Ghain	Gh	a guttural vowel.
ف	Fá	F	a guttural sound, something between <i>gh</i> and <i>r</i> .
ق	Káf	K	as in English, but more forcibly.
ك	Káf	K	like <i>ck</i> in <i>stuck</i> , pronounced very gutturally.
ل	Lám	L	} as in English, but more forcibly.
م	Mím	M	
ن	Nún	N	
ه	Há	H.	
و	Waw	W.	
ي	Yá	Y.	

To which is added ۞ Lám-alif, LA.

These are joined to the preceding letter by prefixing a small curve or stroke, and to the following letter by removing the curve with which they all, except *alif*, end.

In ذ ز ر the removal of the curve would leave the letter unrecognizable ; these, therefore, as well as the *alif*, are not joined to the left.



The following table shows the initial, medial, and final forms of the several groups of letters :

Detached.	Initial.	Medial.	Final.
ا ث ت ب ي ن خ ح ج ز ر ض ص ظ ط غ ع ق ف ك ل م ه	ا ث ت ب ي ن خ ح ج ز ر ض ص ظ ط غ ع ق ف ك ل م ه	ا ث ت ب ي ن خ ح ج ز ر ض ص ظ ط غ ع ق ف ك ل م ه	ا ث ت ب ي ن خ ح ج ز ر ض ص ظ ط غ ع ق ف ك ل م ه

ه is sometimes written ة: it is then called *há-tá*, and when followed by a vowel is pronounced like ت *t*.

### Vowels.

The vowels and other orthographical signs are written above and below the letters. The vowels are  $\overset{\sim}{\text{ـ}}$  *fethah*,  $\underset{\sim}{\text{ـ}}$  *dhammah*, and  $\text{ـ}$  *kesrah*, pronounced respectively  $\overset{\sim}{\text{ـ}}$  *a*, as in *fat*;  $\underset{\sim}{\text{ـ}}$  *u*, as in *full*; and  $\text{ـ}$  *i*, as in *fit*.

### Tenwín.

When the vowels are doubled, thus  $\text{ـ}\text{ـ}$ , they are pronounced respectively *an*, *un* and *in*. This is called تنوين *tenwín*, i.e. "giving the *n* sound."

The *tenwín* shows that a noun is indefinite; if it be defined by the article or otherwise the *tenwín* is lost.

Thus: <sup>اَلْ</sup>كِتَابُ *al-kitábu*, "THE book," كِتَابٌ *kitábun*, "A book," مَلِكٌ *malikín*, "OF A king," but كِتَابُ مَلِكٍ *kita'bu malikín*, "the BOOK of A king."

The short vowels — correspond to the weak consonants ا و ي and the long vowels are formed by a combination of the two; thus, بَا *bá*, بُو *bú*, بِي *bí*. و and ي preceded by *fethah* form diphthongs بَو *bau* (pronounced as *ow* in *now*) and بَي *bai* (pronounced as *y* in *by*).

### هـ *Hemzeh.*

In endeavouring to pronounce a vowel without a consonant, we make a distinct, though slight, effort with the muscles of the throat: this the Arabs represent by *hemzeh* هـ, and the long vowels accordingly become at the beginning of a word اَ *aa*, وُ *uu*, يُ *ii*, = *á*, *ú*, *í*.

### *Meddah.*

In the case of اَ *aa* the second *alif* is written over the first thus اَ *á*, or ا without the *hemzeh*, and is called *meddah*, "prolongation."

### *Jezmeh or Sukún.*

There are only two kinds of syllables in Arabic. 1. A consonant with a short vowel, as ب *ba*. 2. Two consonants with a short vowel between, as بِت *bit*. In this case the mark ـ is placed over the last, and is called *sukún*, "rest," or *jezmeh*, "cutting off." A letter without a vowel is called "quiescent."



*Teshdíd.*

When the article *أل* *al* precedes any dental, liquid, or sibilant letter, it is assimilated with it, and the letter itself is doubled to compensate for the elision; thus we say *أَلشَّمْسُ* *ash-shemsu*, not *al-shemsu*. Like all other permutations of letters in Arabic, this is obviously merely a euphonic change.

Letters of this class are called *أَلْحُرُوفُ الشَّمْسِيَّةُ* *al-ḥurúf ash-shamsíyeh*, “solar letters,” because the word *شَمْسٌ* “sun” begins with one of them. The remainder are called *أَلْحُرُوفُ الْقَمَرِيَّةُ* *al-ḥurúf al-kamaríyeh*, “lunar letters,” for a similar reason.

The mark of reduplication is called *teshdíd*, “strengthening,” and is written thus ّ.

*Hemzet el-waṣl.*

The Arabs cannot utter two consonants together at the beginning of a word without a vowel; but to facilitate the utterance of the first they employ a *hemzet el-waṣl*, or “point of conjunction”: thus, the English word “smith” in an Arab’s mouth would become *إِسْمِثْ* *ismith*.

The *hemzet el-waṣl*, when following a vowel, is elided in pronunciation, and the mark *waṣlah* ـِ is placed over the *alif* to denote this fact; thus, *إِبْنُ الْمَلِكِ* *ibnu ’l-meliki*, not *ibnu al-meliki*.

If the *hemzet el-waṣl* come at the beginning of a sentence, or after a *tenwín* or a word that has no final vowel, it is pronounced with *kesrah*; except after *كُم* *kum*, “you,” “your,” *هُم* *hum*, “them,” “their,” *أَنْتُمْ* *antum*, “you,”

and مُذْ *mudh*, “since,” when it is pronounced with *dhammah*; and after يَ *í*, بِى *ní*, “me,” “my,” مِنْ *min*, “from,” and مَعَ *ma'*, “with,” where it is pronounced with *fethah*.

### *Hemzet el-kaṭa'.*

*Hemzet el-kaṭa'*, “the point of disjunction, or hiatus” (because a hiatus is felt before the vowel introduced by it is pronounced), is either a radical letter or a sign of inflection prefixed to verbs; as in أَفْعَلُ “I act,” where it denotes the first person singular of the aorist. In such cases it is, of course, not elided.

*Hemzet el-waṣl*, when following a vowel or *tenwín*, is written ٱ; but when it stands at the beginning of a sentence, it is written ٱ *a*, ٱ *u*, ٱ *i*.

*Hemzet el-kaṭa'* is always written in full ٱ. When the latter occurs in the middle of a word, and introduces *dhammah* or *kesrah*, the *alif*, which serves as its prop, is changed into the semi-vowel analogous to the short vowel; as مُؤْمِنٌ *mu'-minun* (not مُؤْمِنٌ), “a believer,” جِئْتُ (not جِئْتُ), “I came.” When ٱ is so used, the dots are omitted, to distinguish it from the letter of prolongation.

### *The Pause.*

The final short vowels are dropped in pronunciation at the end of a sentence; thus:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Bismi'lláhi 'rraḥmání 'rraḥím*, not . . . . 'rraḥími.



ة, with or without *tenwín*, becomes ة in the pause; as جَاءَتْ رَحْمَةً pronounced *já-at rahmah*. *Tenwín kesrah* and *dhammah* َ are dropped; as جَاءَ زَيْدٌ and مَرَرْتُ بِزَيْدٍ, pronounced *já'a Zeid* and *marartu bi-Zeid*; but *tenwín fethah* َ becomes َ, as رَأَيْتُ زَيْدًا, pronounced *ra'aitu Zeidá*.

The single emphatic ن *nún*, which is sometimes added to the imperative and aorist of verbs, also becomes َ; as اَضْرِبْ, pronounced at the end of a sentence اَضْرِبَا *idhribá*.

Words of one letter add ة in the pause; as رَ *rah* and قَ *kih* for رَ *ra* and قَ *ki*.

Words like قَاضٍ, in which the *tenwín kesrah* stands for a ى which has dropped out, reject the *tenwín* in the pause; as مَرَرْتُ بِقَاضٍ pronounced *marartu bi-kádh*.

### Examples for Practice in Reading.

أَ أ ب ت ث ج ح خ د ذ ر ز س ش  
*shí sa zu rí dha du k̄hí ha ju thí ta bu í u a*

ص ض ط ظ ع غ ف ق ك ل م ن و ه ي  
*ya hu wa ní ma lu ka k̄í fu ghí 'a dh̄u t̄í dha su*

آ أو أُو أَيْ بُو تَا ثِي جُو حَا خِي دُو ذَا رِي  
*rí dhá dú k̄hí há jú thí tá bú ai í au ú á*

زُو مَاشِي صَو ضَا طَي ظَو عَا غِي فَو قِي كَا لُو مَآ  
*má lú ká k̄í fú ghí 'á dh̄u t̄í dhá sú shí sá zú*

نِي وَآ وَي وَي هُو يُو يَا  
*yá yú hú wí wai wá ní*



تَبْ فُتْ بَتْ مَتْ قَدْ هَجْ رَحْ قَطْ خَدْ قَعْ صَرْ مَدْ  
*mudh ṣar k'a khudh kaṭ ruḥ haj kad mīt biṭ fut tab*  
 دَرْ دَسْ زَرْ بَلْ كَمْ مَفْ  
*ṣaf kam bal zur das dur*

---

\* لِلنَّاسِ \* فِي الزَّمَانِ \* فِي الْحَرْبِ \* عَلَيْهِ \* فِي الْحَيَاةِ \* وَاللَّهِ \*  
*wa'lláhi fi'l-ḥayáti 'alaihi fi'l-ḥarbi fi'z-zamáni linnási*  
 اللَّهُ \* لَبِثْتُ إِلَى الْيَوْمِ \* لِلْحَيَاةِ الدُّنْيَا \*  
*lil-ḥayáti 'd-dunyá labittu ila'l-yaumi li'lláhi*

---

The learner is recommended to study these examples carefully at first in order to acquire facility in reading the Arabic character, as the language cannot be studied in the Roman character.

### *The Measures of Words.*

Every word in Arabic may be referred to a significant root, consisting of either three or four letters, the trilaterals being by far the more common.

In English we add the termination *er* to express the active participle or agent of a verb, and *ing* to express the infinitive or gerund; as make, maker, making. In Arabic, however, such modifications are obtained not only by prefixing or affixing, but by inserting letters in the root. *فعل* *fa'l*, signifying mere *action*, is taken as the typical root for exhibiting these modifications, and the *formulae* thus obtained are called the "measures of words." For instance, the insertion of an *alif* between

the first and second radical, and pointing the latter with a vowel *kesrah*, gives the sense of the agent or active participle; thus *فَعَلَ* becomes *فَاعِلٌ* “one who does,” and this word is the *measure* upon which all other agents of this kind are formed.

It is, in fact, a mere formula, like the letters used in Algebra; for as  $(a+b)$  may represent  $(2+3)$ ,  $(4+5)$ , or any other numbers, so for the triliteral root *فَعَلَ* in *فَاعِلٌ* we may substitute any other triliteral root and obtain the same modification of meaning by a word of the same shape; as

*ضَرَبَ* *dharbun*, “striking,” *ضَارِبٌ* “a striker.”

*قَتَلَ* *katlun*, “killing,” *قَاتِلٌ* “a murderer.”

where *ضَارِبٌ* and *قَاتِلٌ* are said to be the *فَاعِلٌ* of the respective triliteral roots to which they belong.

The triliteral root may contain one or more of the weak consonants or semivowels *أ و ي* in which case certain euphonic and other changes will take place. These changes are called the Permutations of weak consonants, and depend upon the principle stated above, that the three weak consonants *أ و ي* are respectively homogeneous to the three vowels *—*. When the vowel and the weak consonant in any derived form do not correspond, *the vowel changes the weak consonant into another weak consonant analogous to itself*.

If, instead of the three radical letters of a significant root *ل ز ج*, we substitute the signs (1) (2) (3), and then proceed to form “measures” of nouns and verbs in the



ordinary manner, we shall obtain such results as the following :

1.	فَعَلَّ “doing”	=	̣(3)	̣(2)	(1)
2.	فَاعِلًا “doer”*	=	̣(3)	(2)	̣(1)
3.	فَعَلَ “he does”	=	̣(3)	̣(2)	̣(1)
4.	فُعِلَ “it is done”	=	̣(3)	(2)	̣(1)

The vowels are the real or characteristic part of the measure, as they give the general sense of the form, while the radicals only define the particular case to which it is to be applied; they must therefore of necessity be preserved at any sacrifice to the consonant.

Now, in the four forms given above, let us substitute for the numerical signs of the letters و ; غ , an existing Arabic trilateral root, and we have :

1. ̣(3) ̣(2) ̣(1) = غَزَوْ “A raid or foray.”
2. ̣(3) (2) ̣(1) = غَازَوْ Here the *kesrah* and the *wáw* do not correspond, but the former, being the more important, changes the latter into و ; that is, into the weak letter analogous to itself, and the word becomes غَازِيًا “a raider.”

---

\* I have adopted the objective case with *tenwín fethah* in this illustration, because *tenwín dhammah* or *tenwín kesrah* would involve the question of a further permutation, the discussion of which is left for the paragraph on the declension of nouns, *q.v.*

3.  $\bar{(3)} \bar{(2)} \bar{(1)} = \text{عَزَو}$  Here the two *fethahs* absorb the و, changing it into ٰ, and the word becomes عَزَا “he made a foray.”

4.  $\bar{(3)} \bar{(2)} \bar{(1)} \text{ (from قَوْلٌ “saying”) } = \text{قِيلَ}$ .

In the 3rd person preterite active of the same verb قَالَ the two *fethahs* conquer the و. In the 1st person قُلْتُ the long و being quiescent conquers, and the accent falling on it, it becomes قَوْلْتُ; but this is naturally shortened in pronunciation, and the following rule holds. *that two quiescent letters cannot come together.*

This, then, is the general principle of permutation:—  
*When a vowel and a weak letter which is not analogous to it come together in a form, the ordinary laws of euphony require that one should yield, and in Arabic the vowel conquers: e.g.*

The measure مَفْعَالٌ, from وَزَن, would be مِوزَانٌ and the measure مَفْعَلٌ, from يَقِن, would be مَيِّنٌ; but مِوزَانٌ *miw-zánun* and مَيِّنٌ *muykinun* are repugnant to the ear, and therefore become مِيزَانٌ *mízánun* and مُوقِنٌ *múkinun*.

A permutation of other than weak letters occasionally takes place; as, for instance, when two letters which it is impossible to pronounce together occur in the same form; then the softer of the two is changed into the corresponding hard one. This can only take place in *dental* or *palatal* letters, for they are the only ones in which such a difficulty is likely to arise: *e.g.*



Forming the measure *ifta'ala* *اِفْتَعَلَ* from the root *ضرب* we should have *idhtaraba* *اَضْتَرَبَ*; this, however, would be unpronounceable, and as the soft *t* *ت* will actually sound like the hard *t* *ط*, the latter is written instead, and the form becomes *اضْطَرَبَ*.

Another euphonic change of which letters are susceptible is

### *Assimilation.*

One letter is often assimilated by another, which is then doubled. This naturally occurs when the same letter is repeated without the intervention of a vowel, as *مَدَدٌ* for *مَدَدٌ* *maddun*; or when two letters of the same kind come together, as *makatta* *مَكَتَتْ* for *makaththa* *مَكَثَتْ*.

### PARTS OF SPEECH.

The parts of speech in Arabic are three:—1. The Verb. 2. The Noun (including the pronoun and adjective, and what we are accustomed to call the participle). 3. The Particle (including the preposition, adverb, conjunction, and interjection).

### *The Verb.*

Arabic Verbs are of two kinds, *sound* and *weak*.

These are further subdivided into *transitive* and *neuter*, *active* and *passive*.

They are either *simple* or *augmented*, y the addition of other letters to modify the meaning.



The simple verb cannot contain less than three letters or more than five.

It may happen that in conjugating, all the letters but one may disappear, so that a simple form may seem to have been one letter, as in **ت** *ti*, the shortened form of **آيت** *íti*, from **آتى** *atá*, “he came.”

The letters thus employed to augment or conjugate verbs and inflect nouns are called *servile*. It may also happen that some of these letters occur as radicals in a verb, but in such a case nothing save a knowledge of the grammatical measures will enable the student to discriminate.

We are accustomed to speak of the first, second, and third radical letter of a triliteral verb as the **ف** *fá*, **ع** *‘ain*, or **ل** *lám* respectively.

### *Parts of the Verb.*

The Arabic Verb has two voices,—active and passive; three tenses,—preterite, aorist, and imperative; fifteen conjugations. These last, however, are nothing more than *augmented* or derived verbs formed from the simple root by the addition of certain letters which modify or extend the sense.

The noun which expresses the simple action is considered as the source, **مصدر**, from which all derived forms, whether nouns or verbs, are taken, as **ضرب** *dharbun*, “striking”; and this occasionally supplies the place of the infinitive or gerund, which parts of the verb are wanting in Arabic.

*Note.*—As this noun of action is variable in form, it has been found convenient in practice to treat the third person singular masculine as the form from which all others are derived. *This is, therefore, the form under which all words are ranged in grammars and dictionaries.*

### *Tenses of Verbs.*

*The Preterite.*—There are three classes of simple verbs distinguished by the middle vowel of the preterite active, viz. *فَعَل*, *فَعِل*, or *فَعَلَ*.

The preterite passive is invariably of the form *فُعِلَ*.

The Persons are formed as follows :

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
فَعَلْنَ	فَعَلُوا	فَعَلَتَا	فَعَلَا	فَعَلَتْ	فَعَلَ	* 3rd person.
فَعَلْنَ	فَعَلْتُمْ	فَعَلْتُمَا		فَعَلْتُ	فَعَلْتَ	2nd „
فَعَلْنَا				فَعَلْتُ		1st „

\* This paradigm applies equally to the forms *فَعَلَ* *فَعِلَ*, and to the passive *فُعِلَ*, which are declined in the same way—

فَعَلَ	فَعَلَتْ	فَعَلْتُ	.....
فَعِلَ	فَعِلَتْ	فَعِلْتُ	.....
فَعَلَا	فَعَلَاتِ	فَعَلْتُ	.....



*The Aorist.*—The aorist active of the simple verb is formed as follows :

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يَفْعَلْنَ	يَفْعَلُونَ	تَفْعَلَانِ	يَفْعَلَانِ	تَفْعَلُ	يَفْعَلُ * 3rd person.
تَفْعَلْنَ	تَفْعَلُونَ	تَفْعَلَانِ		تَفْعَلِينَ	تَفْعَلُ 2nd „
تَفْعَلْنَ				أَفْعَلُ	1st „

The aorist passive is declined in precisely the same manner, merely substituting the vowel *u* for *a* in the *prefixes* and pointing the second radical with *u*, thus :

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يُفْعَلْنَ	يُفْعَلُونَ	تُفْعَلَانِ	يُفْعَلَانِ	تُفْعَلُ	يُفْعَلُ 3rd person.
تُفْعَلْنَ	تُفْعَلُونَ	تُفْعَلَانِ		تُفْعَلِينَ	تُفْعَلُ 2nd „
تُفْعَلْنَ				أُفْعَلُ	1st „

### *Moods of the Verb.*

The aorist is declinable like the noun ; that is to say, the final vowel is susceptible of certain changes to express modifications of the meaning.

1. It changes from *a* to *u* to express the conditional or subjunctive mood, and when preceded by certain particles : in this case the *n* is also dropped from all the

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\* So, too, يُفْعَلُ and يُفْعَلُ are declined throughout.



persons which end in that letter preceded by a long vowel, thus :

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يَفْعَلْنَ	يَفْعَلُوا	تَفْعَلَا	يَفْعَلَا	تَفْعَلْ	يَفْعَلْ 3rd person.
تَفْعَلْنَ	تَفْعَلُوا	تَفْعَلَا		تَفْعَلِي	تَفْعَلْ 2nd „
نَفْعَلْ				أَفْعَلْ	1st „

2. It may lose its last vowel altogether when preceded by certain particles, or used as an imperative, or in a conditional or alternative sentence. It will then be declined :

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يَفْعَلْنَ	يَفْعَلُوا	تَفْعَلَا	يَفْعَلَا	تَفْعَلْ	يَفْعَلْ 3rd person.
تَفْعَلْنَ	تَفْعَلُوا	تَفْعَلَا		تَفْعَلِي	تَفْعَلْ 2nd „
نَفْعَلْ				أَفْعَلْ	1st „

To the conditional form of the aorist a *nún* ن, either single or doubled ن, and preceded by *fethah*, is sometimes added to impart emphasis : it is chiefly used when this tense is employed as an imperative. It is then declined as follows :

1. With the doubled *nún* ن.

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يَفْعَلْنَانِ	يَفْعَلْنَ	تَفْعَلَانِ	يَفْعَلَانِ	تَفْعَلْنَ	يَفْعَلْنَ 3rd person.
تَفْعَلْنَانِ	تَفْعَلْنَ	تَفْعَلَانِ		تَفْعَلْنَ	تَفْعَلْنَ 2nd „
نَفْعَلْنَ				أَفْعَلْنَ	1st „

## 2. With the single *nún* ن .

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
Wanting	يَفْعَلْنَ	Wanting	Wanting	تَفْعَلْنَ	يَفْعَلْنَ	3rd person.
Wanting	تَفْعَلْنَ	Wanting		تَفْعَلْنَ	تَفْعَلْنَ	2nd „
	فَعْلَنَ			أَفْعَلْنَ		1st „

The long vowels و and ي are elided before the ن or ن .

*The Imperative.*—The imperative is formed from the second person of the apocopated form of the aorist by removing the prefix ت ta. But from تَفْعَلْ, by removing the ت, we should have فَعْلَ; that is to say, a word beginning with a quiescent letter, and therefore inadmissible. To remedy this defect we add a *hemzet el wasl* pointed with َ if the vowel of the aorist be َ, as أَفْعَلْ; but with ِ if the vowel is either ِ or ِ, as اِفْعَلْ or اِفْعَلْ.

Plural.		Dual.	Singular.	
Fem.	Masc.	Common.	Fem.	Masc.
أَفْعَلْنَ	أَفْعَلُوا	أَفْعَلَا	أَفْعَلِي	أَفْعَلْ

The remaining persons of the imperative are formed by prefixing ل to the apocopated aorist, as لِيَضْرِبْ “let him strike.”

### *The Noun of Action.*

The noun of action corresponds in many respects to our infinitive. In simple verbs it is irregular in its formation,

but the following are the most usual measures: transitive verbs having the form **فَعَلَّ** and neuter verbs **فَعَّلَ** or **فُعِّلَ**.

*1st, 2nd, and 3rd Classes.*

Transitive **فَعَلَّ**; Neuter **فُعِّلَ**.

	Measures.			Examples.			
	Pret.	Aor.	Noun.	Pret.	Aor.	Noun.	
Transitive	فَعَلَّ	يَفْعَلُ	فَعْلٌ	نَصَرَ	يَنْصُرُ	نَصْرٌ	To assist
Neuter			فُعِّلَ	قَعَدَ	يَقْعُدُ	قُعُودٌ	To sit
Transitive	فَعَلَّ	يَفْعَلُ	فَعْلٌ	ضَرَبَ	يَضْرِبُ	ضَرْبٌ	To strike
Neuter			فُعِّلَ	جَلَسَ	يَجْلِسُ	جُلُوسٌ	To sit
Transitive	فَعَلَّ	يَفْعَلُ	فَعْلٌ	قَطَعَ	يَقْطَعُ	قَطْعٌ	To cut
Neuter			فُعِّلَ	خَضَعَ	يَخْضَعُ	خُضُوعٌ	To be humble

*4th Class.*

Transitive **فَعَّلَ**; Neuter **فَعَّلَ**.

Transitive	فَعَّلَ	يَفْعِلُ	فَعْلٌ	فَهَمَ	يَفْهَمُ	فَهْمٌ	To understand
Neuter			فَعَّلَ	طَرِبَ	يَطْرِبُ	طَرَبٌ	To rejoice

*5th Class.*

Verbs implying an innate quality make their noun of action in **فَعَالَةٌ** **فُعُولَةٌ** or **فَعْلٌ**.

Neuter	فَعَّلَ	يَفْعِلُ	فَعَالَةٌ	ظَرَفَ	يَظْرِفُ	ظَرَاْفَةٌ	To be charming
Neuter			فُعُولَةٌ	سَهَّلَ	يَسْهِّلُ	سُهُولَةٌ	To be easy.
Neuter			فَعْلٌ	عَظَّمَ	يَعْظُمُ	عِظْمٌ	To be grand.



*Augmented or Derived Conjugations.*

The meaning of the simple verb may be extended or modified in various ways by the addition of one or more letters to the root.

There are in all fourteen of these derived conjugations, which may be divided into four groups, namely :

1. Adding one letter to the root, which in transitive verbs strengthens or intensifies the action, and in neuter verbs imparts a transitive sense.
2. Prefixing <sup>ع</sup>ت to imply “consequence” or “effect.”
3. Adding two or more letters to the root to modify the original meaning.
4. Distorting the original form of the root as well as adding letters to it. This implies a corresponding distortion of the meaning, and indicates either colour, defect, or intensity.

The simple trilateral verb is considered as the first conjugation, and the fourteen derived forms are numbered 2, 3, and so on, up to 15. In the following account of the signification of the derived forms these numbers are placed against the measures, but they are described in a somewhat different order.

SIGNIFICATION OF THE DERIVED FORMS.

First Group (adding One Letter to the Root).

4th Conjugation, <sup>ع</sup>أفعل .

The prefix of *hemzet el kaṭa'* to the root gives a transitive sense to neuter verbs, and a doubly transitive or causal sense to those which are already transitive.

The following are the most usual significations :

Transitive or causal ; as <sup>أَنزَلَ</sup> “ he caused to descend,” from <sup>نَزَلَ</sup> “ to descend.”

Going to, or making for, a place : <sup>أَعْرَقَ</sup> “ he went to ‘Irāk.’”

Being or becoming at a certain time ; as <sup>أَصْبَحَ</sup> “ he was in the morning.”

### 2nd Conjugation.

Doubling the middle consonant intensifies the meaning of the root, and makes it, if neuter, transitive. Its most usual significations are :

Transitive ; as <sup>قَدَّمَ</sup> “ he sent forward,” from <sup>قَدَّمَ</sup> “ to be in front.”

Intensive or frequentative ; as <sup>كَسَّرَ</sup> “ he broke to pieces,” from <sup>كَسَرَ</sup> “ he broke.”

Attributing to, regarding as, or making out to be ; as <sup>صَدَّقَ</sup> “ he looked upon him as, or proved him, truthful.”

This form is used in deriving a verb from a noun ; as <sup>خَيَّمَ</sup> “ he pitched his tents,” from <sup>خَيْمَةً</sup> “ a tent.”

This use is almost identical with that of the English verb formed from a noun ; as *to water, to skin, to peel*, etc.

### 3rd Conjugation, <sup>فَاعَلَ</sup>

The insertion of *alif* between the first and second radicals gives an idea of reciprocity to the action ; as <sup>قَاتَلَ</sup> “ he fought,” from <sup>قَتَلَ</sup> “ he killed.” The notion of a second party who reciprocates the action is always implied.



## Second Group (adding Two Letters).

## 5th Conjugation, تَفَعَّلَ.

This, by the prefix of ت, expresses the consequence of the 2nd conjugation فَعَّلَ; as قَدَّمَ “he brought forward;” تَقَدَّمَ “he was (so) brought forward.”

When the original root is a concrete noun, this form will imply simply adopting or employing; as تَوَسَّدَ “he reclined his head on a pillow,” from وَسَدَ 2nd conjugation (from وَسَادَةٌ) “a pillow.”

## 6th Conjugation, تَفَاعَلَ.

This is formed by prefixing to the 3rd conjugation فَاعَلَ ت, implying consequence, with the same results as in the 5th conjugation; thus, تَقَاتَلَ “he was one of the parties engaged in a fight between two,” from قَاتَلَ 3rd conjugation of قَتَلَ.

The sense of feigning is sometimes contained in this form; as تَمَارَضَ “to feign illness.” It appears to come somewhat in the following manner:

A hypothetical form مَارَضَ must have existed, which in such a word as this, from مَرَضَ “to be ill,” can only mean that his illness was merely for the sake of affecting a second party, and this, again, could only mean that he displayed it to deceive another, and the prefix ت limiting the consequence of such action to himself, تَمَارَضَ will mean that he was one who was afflicted with illness in order to produce an effect upon another, i.e. he assumed illness.

## 7th Conjugation, اِنْفَعَلَ.

This conjugation expresses the state or condition re-



sulting from the action of the simple triliteral verb **فَعَلَ** ; as **قَطَعْتَهُ** “ I cut it ” ; **أُفْتُتِعَ** “ it was cut.”

### 8th Conjugation, **اِفْتَعَلَ** .

This does not differ materially from the 7th conjugation, the only difference being that while the last indicates the state or condition resulting from, or exhibits the *effects* of the action of the simple triliteral verb, the 8th conjugation conveys the notion of being *affected* by the action ; as **جَمَعْتَهُ** “ I collected it ” ; **اجْتَمَعَ** “ it was gathered together, or was in a collected state.”

### 9th Conjugation, **اِفْعَلَ** .

The form of noun used to express a colour or quality is, as we shall presently see, **اِفْعَلٌ** ; the 9th conjugation appears to be formed from this by doubling the last consonant to imply action, and thus making it into a verb.

This form is used to express any quality which is very conspicuous, especially colour or distortion ; as **أَحْمَرٌ** “ to be red,” from **أَحْمَرٌ** “ red ; ” **أَحْدَبٌ** “ to be hump-backed,” from **أَحْدَبٌ** “ a hunchback.”

## Third Group (adding Three Letters).

### 10th Conjugation, **اِسْتَفْعَلَ** .

This conjugation implies asking or seeking, as **اِسْتَغْفَرَ** “ he asked pardon.”

Finding or considering a thing to be possessed of the attribute implied in the original verb, as **اِسْتَعْظَمَ** “ to consider grand or mighty.”

From the sense of “desiring” comes that of “desiring to be,” *اَسْتَكْبَرَ* “he was proud,” “desired to be thought great,” and hence becoming or turning into, as *اَسْتَحْجَرَ الطِّينَ* “The clay began to turn into stone,” or “petrify,” i.e. to become stone-hard.

### 11th Conjugation, *اَفْعَالٌ*.

This is of very rare occurrence, and is merely an extension of the 9th conjugation *اَفْعَلٌ* both in form and signification: e.g. *اَصْفَارٌ* “to be very yellow.”

### 12th Conjugation, *اَفْعَوَعَلَ*. 13th Conjugation, *اَفْعَوَّلَ*.

These imply great intensity, as *اَخْشَوْشَنَ* “to be very rough and rugged,” from *خَشَنَ* “to be rough.”

The grammars give two other forms—14th Conjugation *اَفْعَنَلَلْ*, and 15th *اَفْعَنَلَى*; but these are very rare, and may be regarded as varieties of the quadrilateral verb. See p. 26.

No verb is susceptible of *all* these forms; those in use will depend upon the nature of the original verb, and it must be left to practice and the common sense of the student to distinguish which may or may not be employed.

## THE TENSES OF DERIVED FORMS.

### (1) *The Preterite.*

The numbers and persons of the preterite of the derived conjugations are formed as in the simple triliteral verb; as *فَعَّلَ*, *فَعَّلْتُ*, *فَعَّلْتَ*, etc.

(2) *The Aorist.*

The forms of the aorist and the nouns of action of derived verbs will be seen from the following table :

## TABLES OF THE DERIVED CONJUGATIONS.

*Active.*

	Pre-terite.	Aorist.	Impera- tive.	Noun of Action.
<i>First Group.</i>				
One letter added to the root.				
2. Doubled radical, } expressing action or intensity	فَعَّلَ	يَفْعَلُ	فَعِّلْ	تَفْعِيلٌ or تَفْعَلَةٌ
4. Prefixed <i>alif</i> , ex- } pressing action	أَفْعَلَ	يُفْعِلُ	أَفْعِلْ	إِفْعَالٌ
3. Inserted <i>alif</i> , ex- } pressing recipro- city or emulation	فَاعَلَ	يُفَاعِلُ	فَاعِلْ	مُفَاعَلَةٌ or فِعَالٌ
Aor. act. يَفْعُلُ . . . عَلٌ ; pass. يُفْعَلُ . . . عَلٌ				
<i>Second Group.</i>				
ت prefixed to root, imply- ing consequence.				
5. Consequence of 2	تَفَعَّلَ	يَتَفَعَّلُ	تَفَعَّلْ	تَفَعُّلٌ
6. Consequence of 3	تَفَاعَلَ	يَتَفَاعَلُ	تَفَاعَلْ	تَفَاعُلٌ
Aor. act. يَتَفَعَّلُ . . . عَلٌ ; pass. يَتَفَعَّلُ . . . عَلٌ				



Tables of the Derived Conjugations—*cont.**Active—cont.*

	Pre- terite.	Aorist.	Impera- tive.	Noun of Action.
<i>Third Group.</i>				
Two or more letters added, modifying the sense of the root.				
7. Exhibiting the effect of the ac- tion of the root }	أَنْفَعَلَ	يَنْفَعِلُ	أَنْفَعِلْ	أَنْفَعَالٌ
8. Being affected by the action of the root }	أَفْتَعَلَ	يَفْتَعِلُ	أَفْتَعِلْ	أَفْتَعَالٌ
10. Asking for or re- garding as the original idea ex- pressed by the root }	اسْتَفَعَلَ	يَسْتَفَعِلُ	اسْتَفَعِلْ	اسْتَفَعَالٌ
Aor. act. يَفْعَلُ . . . عِلْ ; pass. يَعْصَلُ . . . عِلْ				
<i>Fourth Group.</i>				
9. } Colour or de- fect }	أَفْعَلَّ	يَفْعَلُّ	أَفْعَلِّلْ	أَفْعَلَالٌ
11. } .	أَفْعَلَّ	يَفْعَلُّ	أَفْعَلِّلْ	أَفْعَلَالٌ
Aor. act. يَفْعَلُّ . . . عِلْ .				
12. } Great intensity }	أَفْعَوَّلَ	يَفْعَوِّلُ	أَفْعَوِّلْ	أَفْعَوَالٌ
13. } .	أَفْعَوَّلَ	يَفْعَوِّلُ	أَفْعَوِّلْ	أَفْعَوَالٌ
Aor. act. يَفْعَلُّ . . . لْ .				

*Passive.*

	Preterite.	Aorist.		Preterite.	Aorist.
2	فَعِّلَ	يَفْعَلُ	7	أَفْعِلَ	يُنْفَعِلُ
4	أَفْعَلَّ	يَفْعَلُّ	8	أَفْتَعَلَ	يَفْتَعَلُّ
8	فَوَعَّلَ	يُفَاعِلُ	10	أَسْتَفْعَلَ	يُسْتَفْعَلُّ
5	تَفَعَّلَ	يَتَفَعَّلُ	9	Wanting	Wanting
6	تَفَوَّعَلَ	يَتَفَوَّعَلُ	11	Wanting	Wanting
			12	أَفْعَوَّلَ	يَفْعَوَّلُ
			13	أَفْعُولَ	يَفْعُولُ

Quadriliteral and quinquiliteral verbs are rare, and are conjugated like augmented verbs.

## NOUNS DERIVED FROM VERBS.

Certain nouns derived from verbs may be considered as particular forms of the latter ; they therefore range themselves naturally under the same head. The principal forms will be found in the accompanying table (pp. 28, 29).

Examples of the use of the table :—

Take the root **ضَرَبَ** of which the aorist (to be found only by the dictionaries) is **يَضْرِبُ**. In the table we find that the imperative of this class is **أَفْعِلْ**, and by substituting (1) **ض** for **ف** (2) **ر** for **ع** and (3) **ب** for **ل** we get **اَضْرِبْ**, which is the imperative of the verb in question.

Coming next to the noun of action, we find that for transitive verbs the form is **فَعْلٌ** and **ضَرْبٌ** belonging to

this class, its noun of action should be ضَرْبٌ, which is the proper form. Similarly we get

Noun of Unity.	Agent.	Patient.	Noun of Action in <i>mím</i> .
ضَرْبَةٌ	ضَارِبٌ	مَضْرُوبٌ	مَضْرَبٌ

Again, amongst the derived conjugations, suppose we wish to form the third; we have then

Preterite.	Aorist.
ضَارَبَ = فَاعَلَ	يَضْرِبُ . . . رَبَّ = يَفْعَلُ

*i.e.* (the dots implying that any letters coming between the first and second radicals are unchanged) يَضْرِبُ.

Passive (Preterite).	Passive (Aorist).
ضُورِبَ = فُوعِلَ	يُضْرَبُ . . . رَبَّ = يُفْعَلُ

*i.e.* (all intermediate letters remaining unchanged) يَضْرَبُ.

Noun of Action.	Agent.
مُضَارَبَةٌ = مَفَاعَلَةٌ	مُضَارِبٌ . . . عَلٌ

*i.e.* (the letters represented by the dots being unchanged as before) مُضَارِبٌ.

Patient. Noun of Action in <i>mím</i> . Noun of Time and Place.	} مُضَارَبٌ . . . مُ = as before عَلٌ . . . مُ
---	--

And so on with all the other forms.

As it is in this method of deriving its forms that Arabic differs from all non-Semitic languages, the importance of early acquiring practice in it cannot be over-estimated.

When the learner has once mastered the table, every fresh root that he learns adds some six or seven score of fresh words to his vocabulary together with the different shades of meaning of each.



SIMPLE TRILITERAL VERB.	Active.		Passive.		Impera- tive.	Noun of Action.	
	Prete- rite.	Aorist.	Prete- rite.	Aorist.		Trans- sitive.	Neuter.
1. (See p.19.)							
Class 1	فَعَلَ	يَفْعَلُ	فُعِلَ	يُفْعَلُ	أَفْعَلْ	فَعْلٌ	فُعُولٌ
2	”	يَفْعَلُ	”	”	أَفْعَلْ	”	”
3	”	يَفْعَلُ	”	”	أَفْعَلْ	”	”
4	فَعَلَ	يَفْعَلُ	”	”	أَفْعَلْ	”	فَعْلٌ
5	”	يَفْعَلُ	”	”	أَفْعَلْ	”	”
6	فَعَلَ	يَفْعَلُ	”	”	أَفْعَلْ	”	فَعَالَةٌ فُعُولَةٌ فَعْلٌ
DERIVED CONJUGATIONS.							
1st Group. (One letter added.)	2	فَعَلَ	يَفْعَلُ... عِلْ	فُعِلَ... عِلْ	يُفْعَلُ... عِلْ	فَعْلٌ... عِلْ	تَفْعِيلٌ تَفْعِلَةٌ
3	فَاعَلَ	”	فُوعِلَ	”	”	”	فَعَالٌ مَفَاعِلَةٌ
4	أَفْعَلَ	”	أَفْعِلَ	”	أَفْعَلْ	”	أَفْعَالٌ
2nd Group. (ت pre- fixed.)	5	تَفَعَلَ	يَتَفَعَلُ... عِلْ	تُفَعِلَ... عِلْ	”	تَفَعْلٌ... عِلْ	عِلْ....
6	تَفَاعَلَ	”	”	”	”	”	”
3rd Group. (Two or more letters added.)	7	أَنْفَعَلَ	يَنْفَعِلُ... عِلْ	”	”	أَنْفَعْلٌ... عِلْ	أَنْفَعَالٌ
8	أَفْتَعَلَ	”	”	”	”	”	”
10	اسْتَفَعَلَ	”	”	”	”	”	”
4th Group. (Colour or Defect.)	9	أَفْعَلَ	يَفْعَلُ... عِلْ	”	”	أَفْعَلْ... لِّلْ	لَالٌ.....
11	أَفْعَالَ	يَفْعَالٌ	”	”	”	”	”
12	أَفْعَوَلَ	يَفْعَلُ... عِلْ	”	”	”	أَفْعَلْ... لِّلْ	أَلٌ.....
13	أَفْعُولُ	”	”	”	”	”	”

[illegible]

## IRREGULAR VERBS.

Irregular verbs are those of which the second and third radicals are alike, or which contain one or more of the weak letters  $\text{أ}$ ,  $\text{و}$ , or  $\text{ي}$ . They are of five kinds:

I. *Doubled*, in which the second and third radical are alike.

II. *Hemzated*, in which one of the three radicals is a *hemzeh*.

III. *Assimilated*, in which the first radical is either  $\text{و}$ , or  $\text{ي}$ .

IV. *Hollow*, which have one of the weak letters  $\text{و}$ , or  $\text{ي}$  for the medial letter.

V. *Defective*, of which the final radical is a weak letter; as  $\text{غَزَا}$  (for  $\text{غَزَو}$ ) “he made a raid,”  $\text{رَمَى}$  (for  $\text{رَمَي}$ ) “he threw,”  $\text{رَضَى}$  (for  $\text{رَضُو}$ ).

Combinations of these may of course occur, and a verb may have all the three radicals weak; as  $\text{أَوَى}$  “he repaired to,” “he had recourse to.”

It will be noticed that the weak consonants or semi-vowels are  $\text{أ}$  *hemzeh* (not *alif*),  $\text{و}$  *wáw*, and  $\text{ي}$  *yá*: *alif* is not regarded as a consonant at all, but only as a prop for *hemzeh* or as a letter of prolongation.

I. *Doubled Verbs.*

The Doubled verb differs from the simple triliteral only in the assimilation of the two similar consonants in the preterite and aorist, as  $\text{مَدَّ}$  for  $\text{مَدَد}$ , and  $\text{يَمُدُّ}$  for  $\text{يَمِدَد}$ ; as



this throws back the vowel of the second radical in the aorist, the *hemzet el-waṣl* is no longer required in the imperative, which then becomes *مَدِّ*.

The derived conjugations of the doubled verb are regularly formed from the first, as from *مَدَّ* we get 4th *أَمَدَّ*, 2nd *مَدَّدَ*, and so on. In the 3rd and 6th the *ا* (which is the characteristic letter of the conjugation), is in the passive changed by the *و* (which is the characteristic vowel of the voice), into the corresponding semi-vowel, namely *و*. The forms *مَادَّ*, *تَمَادَّ*, etc., as well as *مَادَّ* for *مَادَّدَ*), in the agent, are exceptions to the rule which prohibits a quiescent letter from following a long vowel. There are two reasons which make this exception admissible: first, that if a long vowel were shortened it would be impossible to distinguish between such forms as the 3rd conj. active and the passive of the first; and, second, because when the assimilation is resolved, the first letter is found to be only *apparently* quiescent, e.g. *مَادَّ = مَادَّدَ*, and not *مَادَّ*.

The tenses, preterite and aorist, are regularly formed, but two other forms of the 2nd person preterite are admissible, namely: *مَدَّتْ*, etc., as *ظَلَّتْ* or *مَدَّتْ*, etc. as *ظَلَّتْ*. The last is constantly used in modern Arabic.

It will be observed that the assimilated letters are resolved whenever the second of the two letters would be quiescent, because otherwise it would violate the rule which prohibits two quiescent letters from occurring together, as *يَمَدَّنَ* (not *يَمَدَّنَ*) *مَدَدْنَا* (not *مَدَدْنَا*).

## II. Hemzated Verbs.

1. Verbs having *hemzeh* for the first radical are conjugated exactly like the sound verbs. The only change is that when the *alif* ا which supports the *hemzeh* is preceded by a vowel, َ or ِ, characteristic of the form, it is changed into the corresponding semi-vowel, as يَؤَثِّرُ for يَأْثُرُ, see p. 6.

In the derived forms also of verbs with initial *hemzeh*, the only changes are those undergone by the *alif* ا, which serves as the prop to *hemzeh*, as آَثَرَ for أَثَرَ, يَؤَثِّرُ for يَأْثُرُ as before. In the 4th and 8th, إِثَّارٌ and إِثَّارٌ are for أَثَارٌ and أَثَرٌ, where the second of two *hemzehs* which come together yields and is changed into the ي, corresponding to the preceding vowel *kesrah*. So, too, in the passive of the 4th, أُؤَثِّرُ is for أَثَرَ. In the verbal noun of the 7th and 10th the *hemzeh* with *kesrah* beginning a syllable but not a word, has for its prop a ي without dots. See p. 6. In the 8th إِثَّارٌ is sometimes further contracted into أَثَرٌ, as أَتَّخَذَ from أَخَذَ.

2. Verbs having *hemzeh* for the medial radical.—All the changes in this and the derived forms, depend upon the rule that a *hemzeh* beginning a syllable, but not a word, takes as its prop the semi-vowel homogeneous to the vowel by which it is surmounted, and if this be ي the dots are omitted, as يُسَالُّ and أُسَالُّ.

The ِ is sometimes dropped in the imperative, in



which case the *hemzet el-waṣl* is no longer needed. Thus <sup>ع</sup>سأل becomes سأل.

3. Verbs with the *hemzeh* for the final radical.—All the changes in these and their derived forms, depend upon the rule that the prop for *hemzeh* may be a weak consonant homogeneous to the preceding vowel, as <sup>ع</sup>أبرأ, <sup>ع</sup>يبرئ; <sup>ع</sup>تبرأ, <sup>ع</sup>تبرؤ.

The tenses of the *hemzated* verbs do not differ from those of the sound verb.

### III. Assimilated Verbs.

The changes that take place in these verbs are: (1) when either *kesrah* or *dhammah* precedes the weak letter, they change it into the homogeneous weak consonant; N.B. when *fethah* precedes it, a diphthong is formed; as <sup>ع</sup>وعد, pret. 4th <sup>ع</sup>أوعد, aor. 4th <sup>ع</sup>يُوعد, verbal noun 4th <sup>ع</sup>إيعاد. Note, when the verb begins with و and is of the measure <sup>ع</sup>يُفعل in the aorist, the و of verbs beginning with that letter is dropped in that tense, as <sup>ع</sup>يُعد, to promise.

The tenses are declined exactly like the sound verb, e.g.:

Preterite	<sup>ع</sup> وعد	<sup>ع</sup> وعدت, etc.
Aorist	<sup>ع</sup> يُعد	<sup>ع</sup> تُعد, etc.
Ditto	<sup>ع</sup> يُوسم	<sup>ع</sup> تُوسم, etc.

The و in most of these verbs is also rejected in forming the verbal noun, but a ة is added by way of compensation, as

Preterite.	Aorist.	Noun.
<sup>ع</sup> وعد	<sup>ع</sup> يُعد	<sup>ع</sup> عدّة



The initial *ي* does not make any change in the form, unless it be preceded by *ع*, in which case it becomes *و*, as *مَيِّقِن* for *مَوْقِن*.

#### IV. The Hollow Verb.

A verb of which the middle radical is *و* or *ي*, is called "hollow." Thus *قَالَ*, aorist *يَقُولُ*, is in the dictionaries and grammars said to be a verb with a medial *و* of the measure *فَعَلَ*, aorist *يَفْعَلُ*, i.e. it belongs to class 1; (see p. 18). In this case the *قَالَ* stands for *قَوْل* and *يَقُولُ* for *يَقَوْلُ*; the second is an obviously euphonic change, but the first is not so evidently required, since *قَوْل* *kawala* would be as easy to pronounce as *قَبَل* *kabala*.

If, however, we regard it as a *really* hollow verb, i.e. without a middle radical at all, the measure will be *فَعْلٌ*; then instead of saying that its medial radical is *w*, (in which case, having a medial radical, it could not be hollow), let us refer it to the class of sound verbs to which it belongs, namely *يَفْعَلُ*, *فَعَلَ*, and we get *فَعْلٌ*, *فَعْلٌ*. Here the two *fethahs* in *فَعْلٌ* coalesce into *ا*; and the *دhammah* in *فَعْلٌ*, from its position in the penultimate, where it naturally receives an accent, has a long sound. The form is then written *يَقُولُ*, and *the و thus obtained is treated as the radical letter of the root*. Similarly *بَاعَ*, aorist *يَبِيعُ*. with a medial *ya* *ي*, may be written *بَاعَ* and referred to class 2, *فَعَلَ*, *يَفْعَلُ* becoming *بَاعَ*, *يَبِيعُ*, that is *بَاعَ*, *يَبِيعُ*.

In the noun of action of verbs with a weak medial this

radical is elided and ة added at the end to make up for it, as from قَامَ the nouns of action of the 4th and 10th conjugations are—

اقَامَةٌ for اقْوَامٌ  
استقامَةٌ „ استقْوَامٌ

The preterite and aorist are regularly formed except that whenever a long vowel is followed by a *sukún* it is changed into a short one, as قُلْتُ, not قَوْلْتُ, which would violate the rule that two *sukúns* cannot come together.

### V. The Defective Verb.

The defective verb is that which occasions most trouble to learners; the rules however which govern its permutations are very simple, and are all contained in the following table:—

#### *Changes in the Termination of the Preterite.*

- |    |   |         |   |  |
|----|---|---------|---|--|
| a. | و | becomes | ا | { In the Preterite of the 1st conj.<br>only; in all the derived forms<br>و becomes ي like c.   |
| b. | و | „       | ي |  |
| c. | ي | „       | ي | { Here the final vowel is dropped<br>and the ي is then silent, the<br><i>fethah</i> alone being pronounced.<br>This letter is called <i>short alif</i> . |
|    |   |         |   |  |



*Changes in the Termination of the Aorist.*

d'. و becomes	و	i. و } become	و
e. (و remains unchanged و)	و	يو } become	و
f. و } become	ي	j. وي } become	ي
		بي } become	ي
g. و } become	ي	k. و } become	و
		يو } become	و
h. (ي remains unchanged ي)	ي	l. بي becomes	ي

Similarly in nouns.

f'. و } become ي.

g'. و } " =, the و and ي not being required to support *tenwīn kesrah*.

و becomes و (but in verbs of the form رَضِيَ (= رَضَوْا) ي is more commonly used).

وي " ي.

From this it follows that the subjunctive mood of the aorist, which is formed by changing the final َ into ِ, can only be formed from verbs of the form يَفْعَل or يَفْعَلْ, as يَرْمِي (by h) يَغْزُو (by e).

m. The final vowel is, as we have seen, dropped in all cases except e and h. In order therefore to represent the apocopated forms of the aorist we must drop the *weak radical*; thus from يَرْمِي the form يَفْعَل becomes يَرِم.



The defective verb in the 2nd conjugation always makes its noun of action *تَفَعَّلَ* instead of *تَفَعَّلَ* which is the most common form in the sound verb, as *تَصَفَّيَ* from *صَفَا*.

The feminine of the third person singular and of the dual active, being formed directly from the masculine, drops the *ل* because *أَلَتْ* would bring two *sukúns* together. Thus *غَزَا* fem. *غَزَتْ*, not *غَزَاتْ*.

### *Doubly Imperfect Verbs.*

#### 1. Initial *و* and Final *و* or *ي*.

These are mere combinations of the defective with the initial *و*, and follow the rules given for each. Thus—*وَقَى* is of the form *فَعَلَ يَفْعُلُ*; like *وَعَدَ* it rejects its *wáw* in the aorist, and like *رَمَى* it changes *يَ* into *يَ*, and *يَ* into *يَ* by *f* and *g* becoming in the aorist *يَقِي*.

#### 2. Medial *و* and Final *و* or *ي*.

In these no change takes place in the second radical, which retains its power as a consonant. The final *ي* follows the rule of *يَ* and *يَ* in *رَمَى* and *رَضَى*.

*Note.*—The Verb *حَيَّ*, although in all other cases conforming to the foregoing rules, in the tenth conjugation loses its second radical; as—

Preterite	<i>أَسْتَحْيَى</i> or <i>أَسْتَحْيَى</i>
Aorist	<i>يَسْتَحْيِي</i> „ <i>يَسْتَحْيِي</i>
Imperative	<i>أَسْتَحْيِ</i> „ <i>أَسْتَحِ</i> and so on.

Combinations with *hemzeh* and the other weak letters also occur; in these cases it is only necessary to apply to each letter the required rule according to the foregoing explanations. Thus *أَوَى*, which is of the form *فَعَلَ يَفْعُلُ*, becomes *أَوَى يَأْوِي* by *c* and *g* for *أَوَى يَأْوِي*. Similarly to form the imperative *اِفْعِلْ* we have *اَيِّرْ* by the rule on p. 32 and by *m* for *اَأْوِي*.

Again, *رَأَى* of the measure *فَعَلَ يَفْعُلُ* becomes *رَأَى يَرَأِي* by *c* and *f* for *رَأَى يَرَأِي*; the *hemzeh* is then rejected, and the form becomes *رَأَى يَرِي*. Similarly the apocopated form of aorist is *يَرِ* by *m*, and the imperative *رَ* or *رَهْ* by the pause (7).

### *Hollow Verbs declined as Strong Verbs.*

A few verbs with a weak medial radical pointed with *kesrah* are declined like strong verbs.

Preterite.	Aorist.	Agent.	
عَوَّرَ	يَعْوِرُ	عَاوِرٌ	to be one-eyed.
عَوَزَ	يَعْوِزُ	عَاوِزٌ	to be wanting.
حَوَّلَ	يَحْوِلُ	حَاوِلٌ	to squint.
صَدَّ	يَصِيدُ	صَايِدٌ	afflicted with glanders (a camel).
غَدَّ	يَغِيدُ	غَايِدٌ	to be delicate in body.



In the form  $\text{أَفْعَلٌ}$ , from verbs with a medial weak radical, the strong form is used, as  $\text{أَسْوَدٌ}$  (not  $\text{أَسَادٌ}$ ), black.

*To conjugate a weak or irregular verb.*—First find the form required amongst the derived conjugations of the strong verb (p. 24); next apply the rules for euphonic change (pp. 9 and 35). Then if it be a tense, refer to the paradigms of the preterite, aorist, or imperative. If any further change be then required, again apply the rules of permutation, p. 35.

Thus to find the first person aorist of the 3rd conjugation from  $\text{غَزَا}$  “to make a raid or foray.” We look in the table (p. 24 or 28) for the third conjugation, which we find to be  $\text{فَاعَلٌ}$ ; the corresponding form of  $\text{غَزَا}$  will obviously be  $\text{غَزَا}$ . Again, the aorist of the third is of the measure  $\text{يَفْ.....عِل}$ , which in this case will be  $\text{يَغَازُو}$ ; but  $\text{و}$  by  $g$  becomes  $\text{ي}$ , and the whole word becomes  $\text{يَغَازِي}$ .

A further reference to the table of persons in the aorist, p. 15, teaches us to substitute the prefix of the first person  $\text{أَ}$  for the  $\text{ي}$  of the third person, and we get  $\text{أَغَازِي}$  *ugházi*, the form required.

The final short vowel  $\text{ا}$  of the aorist is variable, depending upon the action of particles, etc., but the remaining vowels of the forms are constant, and therefore exert a stronger influence upon a weak letter.

By applying these principles, all difficulties as to the conjugation of verbs containing weak radicals will disappear; and we shall find that such a thing as a really irregular verb does not exist in the Arabic language.

The student is recommended to practise this process



until he is completely familiar with all the permutations which can occur in conjugating a weak verb.

### *Indeclinable Verbs.*

Indeclinable verbs are those which have only one tense. They are—(1) كَيْسَ “he is not,” عَسَى “perhaps,” which have only a preterite.

(2) The following, which are only found in the imperative : هَاتِ “give,” تَعَالَ “come.”

These are declined like a regular imperative, thus—

Plural.		Dual.	Singular.	
Fem.	Masc.		Fem.	Masc.
هَاتِينَ	هَاتُوا	هَاتِيَا	هَاتِي	هَاتِ

Some grammarians include هَلَمْ, which is, however, not properly a verb ; it is most frequently found in the expression هَلَمْ جَرًّا, literally, “take and drag along”=“and so on.”

## THE NOUN.

In the category of nouns the Arabs include also pronouns and certain prepositions, adverbs, and interjections. Nouns are either primitive or derived.

### *Primitive Nouns.*

Primitive nouns are those which cannot be referred to any verbal root such as فَرَسٌ horse, قَلْبٌ heart, جَعْفَرٌ small stream.

*Nouns derived from Verbs.*

Besides the nouns immediately derived from verbs, included in the table on pp. 28–29, and corresponding more or less to our participles, there are a great many other forms expressive of specific ideas which may be studied with advantage; the principal of these are the following:

1. Trades and offices are of the measure *فَعَالَةٌ*; as *تِجَارَةٌ* trading, *خِيَاطَةٌ* tailoring, *خَلَافَةٌ* office of Caliph.
2. Pains of the body are of the measure *فَعَالٌ*; as *صَدَاعٌ* headache, *سَعَالٌ* cough.
3. Sounds are of the measure *فَعَالٌ* or *فَعِيلٌ*; as *صَرَاحٌ* cry, *صَفِيرٌ* whistling.
4. Motion, commotion, or emotion are expressed by the form *فَعَلَانٌ*, and sometimes *فَعِيلٌ*; as *خَفَقَانٌ* palpitating, fluttering, *رَحِيلٌ* departure.
5. Flight or avoidance by *فَعَالٌ*; as *فِرَارٌ* flight.
6. A small portion is expressed by *فَعْلَةٌ*; as *كِسْرَةٌ* a broken crust, *قِطْعَةٌ* a fragment.
7. A small quantity, by *فَعْلَةٌ*; as *قَبْضَةٌ* a handful.
8. Colour in the abstract, by *فَعْلَةٌ*; as *حُمْرَةٌ* redness, *صَفْرَةٌ* yellowness.
9. Small pieces, refuse, by *فَعَالَةٌ*; as *قِرَاصَةٌ* clippings, filings.

*The Genders of Nouns.*

There are only two genders in Arabic, masculine and feminine; some words, however, have only one form for both, and may therefore be called of the common gender.



The neuter does not exist, but its place is most commonly supplied by the feminine.

The following are feminine :

Proper names of women, and nouns applicable only to females, as <sup>أُمُّ</sup> “a mother,” <sup>أَخْتٌ</sup> “a sister,” <sup>حَامِلٌ</sup> “pregnant.”

Nouns ending in <sup>ة</sup>, as <sup>ضَارِبَةٌ</sup> “a striker,” unless the sense be opposed to it ; <sup>خَلِيفَةٌ</sup> “Caliph.”

Nouns ending in <sup>ى</sup>, as <sup>حَسَنَى</sup> “most beautiful” (female), <sup>دُنْيَا</sup> (for <sup>دُنْيَى</sup>) “the world.”

[If this <sup>ى</sup> is not a grammatical termination, but belong to the *root*, it may be masculine.]

Nouns ending in <sup>آء</sup>, as <sup>صَحْرَاءُ</sup> “desert.”

Proper names of towns and countries.

Names of wind, fire, or wine, as <sup>رِيحٌ</sup> “wind,” <sup>شَمَالٌ</sup> “the north wind,” <sup>نَارٌ</sup> “fire,” <sup>خَمْرٌ</sup> “wine.”

The double parts of the body, as <sup>يَدٌ</sup> “hand,” <sup>عَيْنٌ</sup> “eye,” <sup>كَتِفٌ</sup> “shoulder,” <sup>رِجْلٌ</sup> “foot.” (Some others which are not double are also feminine, as <sup>سِنٌ</sup> “tooth,” <sup>كَبِدٌ</sup> “liver.”)

Collective nouns, especially when they add <sup>ة</sup> to express an individual of the species, as <sup>حَمَامٌ</sup> “dove” (the *genus* dove), <sup>حَمَامَةٌ</sup> “a dove.”

All “broken” plurals, which will be described afterwards.

The following nouns are also considered as feminine, although they do not all come under the heads given above :—

<sup>أَرْضٌ</sup> “earth,” <sup>شَمْسٌ</sup> “sun,” <sup>أَرْنَبٌ</sup> “hare,” <sup>ضَبٌّ</sup> “hyena,”

أَفْعَى "viper," ضَلَع "rib," بَعْر "well," عَرُوض "prosody,"  
 لَطَى, or سَقَر, سَعِير, جَحِيم, جَهَنَّم "fox," عَصَا "staff," ثَعْلَب "hell,"  
 عَقْرَب "scorpion," فَهْد "cheetah" (hunting leo-  
 pard), حَرْب "bow," قَوْس "Paradise," فِرْدَوْس "axe," فَأْس  
 "war," دَار "house," مُوسَى "razor," خَمْر "wine," كَأْس "cup,"  
 نَار "fire," دَرَع "coat of mail," نَعْل "sandal," دَلْو "bucket,"  
 سَوْق "market," يَمِين "oath," رَحَى "hand-mill," نَفْس "soul,"

### *Formation of the Feminine from the Masculine.*

The feminines of masculine nouns are formed as follows :—

1. The ordinary method is by adding ة; as ضَارِب fem. ضَارِبَةٌ "a striker"; مَضْرُوب fem. مَضْرُوبَةٌ "struck."

ي and ى before ة become ا; as فَتَى "a youth," fem. فَتَاة "a young girl."

2. Nouns of the form فَعْلَان make their feminines in فَعْلَى; as سَكْرَان "drunk," fem. سَكْرَى.

But فَعْلَان and فَعْلَان make their feminines in the usual manner, فَعْلَانَةٌ and فَعْلَانَةٌ; as نَدَمَان "repentant," fem. نَدَمَانَةٌ; عَرِيَان "naked," fem. عَرِيَانَةٌ.

3. أَفْعَل when it expresses the comparative or superlative makes its feminine فَعْلَى; as أَكْبَر "greatest," fem. كَبْرَى; أَوَّل "first" (for أَوَّل), fem. أَوَّلَى; آخِر (for آخِر), fem. آخِرَى.

4. أَفْعَل when it is descriptive of colour or deformity has for its feminine فَعْلَاء; as أَحْمَر "red," fem. أَحْمَرَاء; أَحْدَب "hump-backed," fem. أَحْدَبَاء.



5. **فَعُولٌ** when it has an active signification has no different form for the feminine, as **رَجُلٌ صَبُورٌ** “a patient man,” **أَمْرَأَةٌ صَبُورَةٌ** “a patient woman,” except **عَدُوٌّ** “an enemy,” fem. **عَدُوَّةٌ**.

But **فَعُولٌ** with a passive signification makes **فَعُولَةٌ** in the feminine, as **مَرْكُوبٌ** “a riding horse or camel,” fem. **مَرْكُوبَةٌ**; **رَسُولٌ** “one sent,” fem. **رَسُولَةٌ**.

6. *Vice versâ* **فَعِيلٌ** in the passive sense has only one form for the masculine and feminine, as **رَجُلٌ قَتِيلٌ** “a murdered man,” **أَمْرَأَةٌ قَتِيلَةٌ** “a murdered woman,” while **فَعِيلٌ** with an active meaning makes **فَعِيلَةٌ** in the feminine: **مُشَفِّعٌ** “an intercessor,” fem. **مُشَفِّعَةٌ**.

The other forms of the intensive nouns **مُفَعَّلٌ**, **مُفَعَّلَةٌ**, and **مُفَعِّلٌ**, being also nouns of instrument, do not take the feminine termination, with the exception of **مُسْكِينٌ** “a poor person,” fem. **مُسْكِينَةٌ**; **مِيقَانٌ** “speaking the truth,” fem. **مِيقَانَةٌ**.

### Common Gender.

The following nouns are used either as masculine or feminine:—

**ضَمِيٌّ** “finger,” **أَصْبَعٌ** “a dry measure,” **صَاعٌ** “veil,” **إِزَارٌ** “forenoon,” **ثَرَى** “honey,” **ضَرْبٌ** “breast,” **ثَدْيٌ** “state, condition,” **حَالٌ** “buttocks,” **عَجَزٌ** “wing,” **جَنَاحٌ** “road,” **طَرِيقٌ** “store, shop,” **حَانُوتٌ** “wedding,” **عَرَسٌ** “honey (wild),” **رَحِمٌ** “eagle,” **عُقَابٌ** “lance,” **رَمَحٌ** “spider,” **عَنْكَبُوتٌ** “road,” **سَبِيلٌ** “neck,” **عُنُقٌ** “night,” **سَرَى**

journey," فَرَسٌ "horse or mare," سَكِينٌ "knife," فُلٌّ "ship,"  
 سِلَاحٌ "arms," قَدْرٌ "pot, kettle," سُلْطَانٌ "dominion," قَفَا "nape  
 of the neck," سَلَمٌ "staircase," قَوْسٌ "bow," سَلَامٌ "peace,"  
 كِرَاعٌ "shin-bone," سَمَاءٌ "heaven," لِسَانٌ "tongue,"  
 شَعِيرٌ "barley," لَيْلٌ "night," صِرَاطٌ "way," مِسْكٌ "musk,"  
 مِلْحٌ "salt," مَعَى "intestines," صَلِيفٌ "side of the neck,"  
 "peace."

All nouns not included in the foregoing categories are masculine.

### *Declension of Nouns.*

*The Cases.*—Arabic nouns have three cases, the nominative or subjective, accusative or objective, and genitive or dependent. [I shall use the terms subjective, dependent, and objective as more in accordance with the principles of Arabic grammar.] The nasal vowels (*tenwin*) are employed for the indefinite noun, and the short vowels for the definite noun, thus:

Indefinite.	Definite.	
	With the Article.	With Pronouns.
Subjective كِتَابٌ a book.	الْكِتَابُ	كِتَابُهُ كِتَابِي
Dependent كِتَابٍ of a book.	الْكِتَابِ	كِتَابِهِ كِتَابِي
Objective كِتَابًا a book.	الْكِتَابَ	كِتَابِي كِتَابِي

The following nouns, أَبٌ "father," أَخٌ "brother," حَمٌ "father-in-law," هُنَّ "thing," ذُو "possessor," فَمٌ "mouth," are declined with long vowels when in construction with a noun, or when they have an affixed pronoun.



	Indefinite.	With the Article.	With Pronouns.	In Construction.
Subjective	أَبٌ a father	الْأَبُ	أَبِي أَبُو	أَبُو زَيْدٍ
Dependent	أَبٍ	الْأَبِ	أَبِيَّ أَبِ	أَبِي زَيْدٍ
Objective	أَبًا	الْأَبَ	أَبِيَّ أَبَا	أَبَا زَيْدٍ

*The Cases of Nouns with a weak Final Radical.*

The existence of a weak radical at the end of a noun must obviously affect the case endings; the following results (already treated of, see p. 36) must be remembered:

Nouns of the measure *فَعْلٌ* from verbs with a final و in the root, change the و into ا by *f'*, as رِضًا for رِضُو.

Nouns of the measure *فَعْلٌ* from verbs with a final ي, change the ي into ي, as فَتًى.

Nouns of more than three letters of the form *عَلْ\*\*\**, whether from a final radical و or ي, make their termination in ي: as مَرْتَمًى, from رَمَى; مَلْهًى, from لَهَى; قَاضٍ, from قَاضَى.

Nouns ending in و or ي change that termination into ً by *g'*.

Examples: رِضًا "satisfaction," فَتًى "a youth," قَاضٍ "a Cadi."

Measure.		Indefinite.	Definite.
			With Article. With Pronoun.
فَعْلٌ	Subjective	رِضًا for رِضُو	الرِّضَا رِضَاةٌ
	Dependent	رِضًا ,, رِضُو	الرِّضَا رِضَاةٌ
	Objective	رِضًا ,, رِضُوا	الرِّضَا رِضَاةٌ

Measure.		Indefinite.	Definite.	
			With Article.	With Pronoun.
فَعْلٌ	Subjective	فَتَى for فَتَى	الْفَتَى	فَتَاهُ (or فَتِيْه)
	Dependent	فَتَى , فَتَى	الْفَتَى	فَتَاهُ (or فَتِيْه)
	Objective	فَتَى , فَتَى	الْفَتَى	فَتَاهُ (or فَتِيْه)
فَاعِلٌ	Subj.	قَاضٍ for قَاضٍ	القَاضِ	قَاضِيْه
	Depend.	قَاضٍ , قَاضٍ	القَاضِ	قَاضِيْه
	Obj.	قَاضِيًا , قَاضِيًا (regular)	القَاضِ (regular)	قَاضِيْه

### *Imperfectly declined Nouns.*

Certain words are not susceptible of *tenwīn*, and employ *fethah* both in the dependent (instead of *kesrah*) as well as in the objective case. These will be seen in the examples of the declensions of nouns.

*Note.*—All imperfectly declined nouns when in construction or preceded by the article take *kesrah* in the oblique case, as مَرَرْتُ بِأَفْضَلِكُمْ “I passed by the most accomplished of you.”

### *The Numbers of Nouns.*

There are three numbers in Arabic nouns, singular, dual, and plural.

*The Dual.*—The dual has only one form to express the dependent and objective cases; the terminations are—

	Masculine.	Feminine.
Subjective	أَنْ—	أَتَانِ—
Dependent, }	يَنْ—	يَتَانِ—
Objective, }		



In construction, or when followed by an affixed pronoun, the  $\text{ن}$  is dropped,  $\text{كِتَابَا زَيْدٍ}$  “Zeid’s two books,”  $\text{فِي كِتَابَيْهِ}$  “in his two books.”

The rules of permutation which hold in verbs apply equally to nouns.

*The Plural.*—The plural in Arabic is formed either by affixes or by a modification of the original form of the singular, as in English we say “ship,” pl. “ships”; “man,” pl. “men.”

The first kind is called technically a regular plural; the second a “broken” plural.

*Regular Masculine Plural.*—The regular plural has only one form for the dependent and objective cases.

Masc.	$\text{ونَ}$ —	nom.	} This is an expansion of the singular termination $\text{ة}$ , for as $\text{un} = \text{و}$ , so $\text{una} = \text{ون}$ .
„	$\text{ينَ}$ —	oblique	

Fem.	$\text{آت}$ —	} This is an expansion of the regular feminine affix $\text{ة}$ .
„	$\text{َات}$ —	

The regular masculine affixed form is only used for—

1. Nouns of a participial form derived from verbs making their feminine in  $\text{ة}$  and signifying rational beings.

2. Proper names of men, provided they consist of a single word, and do not end in  $\text{ة}$ .

3. Diminutives of proper names of the description just mentioned, and diminutives of ordinary nouns, provided

they denote rational beings, and are of the masculine gender, as

رَجُلٌ a little man, plural, رَجُلُونَ

4. Relative adjectives ending in يَ.

5. Nouns of the measure أَفْعَلٌ provided they have the comparative or superlative meaning.

It cannot be used in nouns which are common to both genders, as

جَرِيحٌ wounded. صَبُورٌ patient.

There are a few words which form exceptions to the rules above given ; they are

ابْنٌ son,	plural,	بَنُونَ
أَهْلٌ family,	„	أَهْلُونَ
ذُو possessor,	„	أُولُو and ذَوُو
عَالَمٌ world, universe,	„	عَالَمُونَ
أَرْضٌ earth,	„	أَرْضُونَ
عَشْرٌ ten,	„	عِشْرُونَ twenty.

(And the other cardinal numbers, thirty, forty, etc., between twenty and ninety.)

سَنَةٌ year, plural سِنُونَ

Together with all nouns similar to the last, *i.e.* nouns of which the last radical is cut off and a ة added by way of compensation, as مِائَةٌ “a hundred,” مِشُونٌ ; عِصَّةٌ “a thorny tree,” عِصُونٌ.

A peculiarity of the class of plurals last mentioned is



that in the dependent case they may be treated as broken plurals, and declined throughout; *e.g.*

Sub. سَنِينَ      Dep. سَنِينَ      Obj. سَنِينًا

When the last letter of a noun is weak و, ي or *tenwin* — the rules given on p. 36 for the change in the termination of the aorist of verbs and of nouns must be applied.

قَاضٍ a judge,	plural { قَاضُونَ by i.
	{ قَاضِينَ „ j.
مُصْطَفَى Mustafá,	„ مُصْطَفُونَ „ k.

Before a *hemzet el-waṣl* these lose their ن and take — and ـ respectively, as مُصْطَفَى اللَّهِ, “chosen of God,” pl. مُصْطَفَوُ اللَّهِ.

In construction with a following noun the regular plural loses its final ن, as

ضَارِبُو زَيْدٍ the strikers of Zeid.

N.B.—ة whether singular or plural becomes ت when followed by another letter, as إِخْوَتُهُ “brothers,” إِخْوَتُهُ “his brothers.”

The regular feminine plural in أَت is frequently used in nouns which have a neuter sense, as

حَمَّامٌ bath,      pl. حَمَّامَاتٌ.

### Broken Plurals.

There are two kinds of broken plurals recognized by the Arabic grammarians; namely, the plural of paucity, and the plural of multitude.

The plural of paucity expresses any number between three and ten.

The plural of multitude denotes any number from ten to infinity.

*Plural of Paucity.*—There are four measures of the plural of paucity :

<sup>س</sup>أَفْعَلٌ as <sup>س</sup>أَرْجُلٌ from <sup>س</sup>رَجُلٌ foot.

<sup>س</sup>فَعْلَةٌ ,, <sup>س</sup>غِلْمَةٌ ,, <sup>س</sup>غِلَامٌ slave.

<sup>س</sup>أَفْعَلَةٌ ,, <sup>س</sup>أَكْسِيَّةٌ ,, <sup>س</sup>كِسَاءٌ dress. (This only occurs in words which have the penultimate a long vowel.)

<sup>س</sup>أَفْعَالٌ ,, <sup>س</sup>أَحْمَالٌ ,, <sup>س</sup>حِمْلٌ load. This is common to plurals of multitude also.

Broken plurals are invariably treated as feminine.

These broken plurals are one of the greatest difficulties the beginner has to encounter in learning Arabic; a reference to the accompanying table, however, will show that they are not so arbitrary or unsystematic as might at first appear. The left-hand column contains the measures of the singular, the horizontal line at the top of the page gives the measures of the plural. Some forms, such as <sup>س</sup>فَعْلَى, it will be seen, have only one plural <sup>س</sup>فَعْلٌ, while others have several. The first four forms are those which have the greatest variety of plurals, thus the measure <sup>س</sup>فَعْلٌ may have for its plural either <sup>س</sup>فَعْلَةٌ, <sup>س</sup>فَعْلٌ, <sup>س</sup>فَعْلٌ, <sup>س</sup>فَعُولٌ, <sup>س</sup>فَعَالٌ,



مَفَاعِلُ , فَعَالٍ , فَعْلَانٌ , أَفْعَلَةٌ , أَفْعَلٌ , أَفْعَالٌ . Practice and the dictionaries alone can teach the student which of these various forms of plural a particular noun of the measure فَعْلٌ takes, but he may approximately arrive at it by observing the nature of various plural forms. For example, the first فَعْلَةٌ is generally used with words that have a weak consonant for the first or last radical, as أَخٌ (for أَخُو) “a brother,” أَخُوَةٌ the forms فَعْلٌ , فَعْلٌ , and فَعُولٌ are chiefly used with substantives implying concrete ideas, and the same noun may make its plural in any one of the three, as أَسَدٌ “a lion,” أَسَدٌ , أُسْدٌ , or أُسُودٌ ; if a number between three and ten is to be expressed, the plural of paucity is used, as جَبَلٌ pl. of paucity أَجْبَلٌ ; if the substantive make its feminine in ة and has not a weak radical, the form فَعَالٌ is often used as جَمَلٌ “a camel,” pl. جَمَالٌ , and so on. Sometimes a word if used in different meanings, will take one plural in one sense and one in another, as بَيْتٌ “a house,” pl. بُيُوتٌ , but بَيْتٌ “a verse of poetry,” makes its pl. أَبْيَاتٌ . Words of four or more syllables need occasion no difficulty, as their plurals may be represented by the formula (4) (3) (2) (1), as is shown below.

The tables of broken plurals with examples which are given in my larger grammar may be consulted with advantage by the student.

*Plural of Quadriliterals.*—The measure for the plurals of words of four letters may be regularly represented by the signs (4) (3) (2) (1), which will be found to embrace all the forms مَفَاعِلُ , فَعَاعِلُ , فَوَاعِلُ , etc., as the position of

any of the three radicals in the form is immaterial. Thus

from  $\text{مَفْتَح}$  "key," we get  $\text{مَفَاتِيح}$  (= $\text{مَفَاتِيح}$  the — changing the  $\text{ا}$  into  $\text{ي}$ ), where the first radical  $\text{ف}$  of the root occurs in the second place of the measure (2); and

from  $\text{جَوْهَر}$  "jewel," we have  $\text{جَوَاهِر}$  (=  $\text{جَوَاهِر}$ ), where the first radical  $\text{ج}$  occurs in the first place (1).

In words of five or more letters all above four are cut off in forming the plural, as

			(4)	(3)	(2)	(1)
$\text{عَنْدَلِيب}$ nightingale, plural	(يب)	$\text{عَنْدَلِيب}$	ل	د	ن	ع
			(4)	(3)	(2)	(1)
$\text{سَفَرَجَل}$ quince	„	(ل)	$\text{سَفَرَجَل}$	ر	ج	س

In the measures of the broken plurals, as in the measures of the verbs, the vowels are the characteristic and really important part of the form.

They will therefore exert their usual influence upon a weak letter; thus  $\text{مَفْتَح}$  = (4) (3) (2) (1), and should by the rule for the formation of broken plurals from quadriliteral nouns make (4) (3) (2) (1), that is  $\text{مَفَاتِيح}$ ; but the — is the most important form to preserve, and the  $\text{ا}$  therefore yields and is changed to  $\text{ي}$ , the word becoming  $\text{مَفَاتِيح}$ .

### *Plurals of Plurals.*

In the measure of quadriliterals and quinqueliterals are formed plurals of plurals; thus,

$\text{يَد}$  (يدى) pl.  $\text{أَيْدٍ}$  (أيدى), hands, pl. of pl.  $\text{أَيْادٍ}$  (أيادى) gifts.



Or a regular plural may be formed from the broken plural, but it must be a feminine plural; see

طَرِيقٌ road, pl. طَرِيقٌ, pl. of pl. طَرِيقَاتٌ.

### *Irregular Plurals.*

Plurals formed from singulars obsolete and other than those to which they are referred are

أُمٌّ mother, pl. أُمَّهَاتٌ as if from أُمَّهَةٌ  
 فَمٌ mouth, „ أَفْوَاهٌ „ فُؤَةٌ  
 مَاءٌ water, „ أَمْوَاءٌ „ مَآءٌ

The two following are also irregular.

نِسَاءٌ women, pl. نِسْوَةٌ and نِسْوَانٌ  
 إِنْسَانٌ man, „ أَنْفَاسٌ (rare and poetic) and نَفَاسٌ.

From relative adjectives a collective plural may be formed by simply adding the feminine termination ة; as,

شَافِعِيٌّ Shafiite, coll. pl. شَافِعِيَّةٌ the Shafiite sect.

### *Examples of the Declensions of Nouns.*

*Regularly declined Nouns.*—1. Nouns derived from a verb (except أَفْعَلٌ) and denoting rational beings; as مُذْنِبٌ, fem. مُذْنِبَةٌ “a sinner.”

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
مُذْنِبَاتٌ	مُذْنِبُونَ	مُذْنِبَتَانِ	مُذْنِبَانِ	مُذْنِبَةٌ	مُذْنِبٌ Subjective.
مُذْنِبَاتٍ	مُذْنِبِينَ	مُذْنِبَتَيْنِ	مُذْنِبَيْنِ	مُذْنِبَةٍ	مُذْنِبٍ Dependent.
do.	do.	do.	do.	مُذْنِبَةً	مُذْنِبًا Objective.

2. Proper names consisting of three letters the middle of which is quiescent; as <sup>زید</sup> *Zeid*, a man's name; <sup>هند</sup> *Hind*,\* a woman's name.

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
<sup>زیدون</sup>	<sup>هندات</sup>	<sup>زیدان</sup>	<sup>هندان</sup>	<sup>زید</sup>	<sup>هند</sup> Subjective.
<sup>زیدین</sup>	<sup>هندات</sup>	<sup>زیدین</sup>	<sup>هندین</sup>	<sup>زید</sup>	<sup>هند</sup> Dependent.
do.	do.	do.	do.	<sup>زیداً</sup>	<sup>هنداً</sup> Objective.

3. Proper names of men having an intelligible signification in Arabic; <sup>محمد</sup> Mohammed (Praised).

Plural.		Dual.		Singular.	
Masc.		Masc.		Masc.	
<sup>محمدون</sup>		<sup>محمدان</sup>		<sup>محمد</sup>	Subjective.
<sup>محمدین</sup>		<sup>محمدین</sup>		<sup>محمد</sup>	Dependent.
do.		do.		<sup>محمداً</sup>	Objective.

4. Broken plurals, except those of the form (4) (3) 2 (1), (4) (3) 2 (1), and those ending in ی or آء; as <sup>أسد</sup> "lions," <sup>قردة</sup> "apes."

Plural.		
<sup>أسد</sup>	<sup>قردة</sup>	Subjective.
<sup>أسد</sup>	<sup>قردة</sup>	Dependent.
<sup>أسداً</sup>	<sup>قردة</sup>	Objective.

\* Words of this class, *i.e.* triliteral names of females, may be also imperfectly declined, *i.e.* without *tenwīn* in singular, and with only one form from the dependent and objective cases.



*Imperfectly declined Nouns.*—1. Proper names of men or women not included in classes 2 and 3 of the previous section: عُثْمَانُ “Othman,” زَيْنَبُ “Zeinab.”

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
عُثْمَانُونَ	زَيْنَبَاتُ	عُثْمَانَانِ	زَيْنَبَانِ	عُثْمَانُ	زَيْنَبُ
عُثْمَانِينَ	زَيْنَبَاتٍ	عُثْمَانَيْنِ	زَيْنَبَيْنِ	عُثْمَانٍ	زَيْنَبٍ
				Subjective.	
				{ Dependent and Objective.	

2. Nouns of the form أَفْعَلٌ, whether comparative or descriptive of colour and deformity; as أَفْضَلُ “more accomplished.”

Plural.		Dual.		Singular.	
Masc.		Masc.		Masc.	
أَفْضَلُونَ		أَفْضَلَانِ		أَفْضَلُ	
أَفْضَلِينَ		أَفْضَلَيْنِ		أَفْضَلٍ	
				Subjective.	
				{ Dependent and Objective.	

Those expressing deformity do not take the regular plural. See p. 49.

3. Nouns of the form فَعْلَانُ, adjectival and descriptive, and which do not make their feminine by the addition of ة.

These are declined like عُثْمَانُ in the last paradigm but one.

4. Broken plurals of the form (4)(3)1(2)(1), (4)2(3)1(2)(1); as دَرَاهِمُ “dirhems” (drachmæ); مَفَاتِيحُ “keys.”

مَفَاتِيحُ	دَرَاهِمُ	Subjective.
مَفَاتِيحٍ	دَرَاهِمٍ	{ Dependent and Objective.

*Declension of Nouns ending in a weak letter.*—1. Nouns ending in  $\text{آ}$ , the *hemzeh* being radical.

These are declined quite regularly ; as  $\text{قَرَّاءٌ}$  “a reader.”

Plural.	Dual.	Singular.
$\text{قَرَّاءُونَ}$	$\text{قَرَّاءَانِ}$	$\text{قَرَّاءٌ}$ Subjective.
$\text{قَرَّاءَيْنِ}$	$\text{قَرَّاءَيْنِ}$	$\text{قَرَّاءٌ}$ Dependent.
		$\text{قَرَّاءٌ}$ Objective.

2. Nouns ending in  $\text{آ}$ , this termination being derived from a final radical  $\text{و}$  or  $\text{ي}$  ; as  $\text{كِسَاءٌ}$  for  $\text{كِسَاوٌ}$  “a suit of clothes.”

Plural.	Dual.	Singular.
A regular plural cannot be formed from such a noun as this.	$\text{كِسَاءَانِ}$	$\text{كِسَاءٌ}$ Subjective.
	$\text{كِسَاوَانِ}$	
	$\text{كِسَاءَيْنِ}$	$\text{كِسَاءٌ}$ Dependent.
	$\text{كِسَاوَيْنِ}$	$\text{كِسَاءٌ}$ Objective.

$\text{رِدَائٌ}$  for  $\text{رِدَايٌ}$  “a mantle,” is similarly declined.

When the termination  $\text{آ}$  is added to the root but is not a sign of the feminine, as  $\text{عَلَبَاءٌ}$  “a sinew,” it is declined in the same manner, but the form  $\text{عَلَبَاوَانِ}$  is preferable in the dual.

3. Nouns ending in  $\text{آ}$ .

Plural.	Dual.	Singular.
The regular plural is wanting.	$\text{عَذْرَاوَانِ}$	$\text{عَذْرَاءٌ}$ Subjective.
	$\text{عَذْرَاوَيْنِ}$	$\text{عَذْرَاءٌ}$ { Dependent and Objective.



Broken plurals in  $\bar{\text{آ}}$  are declined like the singular of this last form.

4. Proper names of men ending in  $\bar{\text{آ}}$ ; as  $\text{زَكَرِيَّا}$  "Zachariah."

Plural.	Dual.	Singular.
$\text{زَكَرِيَّاءُونَ}$	$\text{زَكَرِيَّاءَانِ}$ or $\text{زَكَرِيَّاءَاوَانِ}$	$\text{زَكَرِيَّاءٌ}$ Subjective.
$\text{زَكَرِيَّائِينَ}$	$\text{زَكَرِيَّائَيْنِ}$ $\text{زَكَرِيَّاءَوَيْنِ}$	$\text{زَكَرِيَّاءٌ}$ { Dependent and Objective.

5. Triliterals ending in  $\bar{\text{آ}}$  for  $\bar{\text{و}}$ .

Plural.	Dual.	Singular.
Regular plural wanting.	$\text{عَصَوَانِ}$	$\text{عَمَّا}$ Subjective.
	$\text{عَصَوَيْنِ}$	$\text{عَمَّا}$ Dependent.
	do.	$\text{عَمَّا}$ Objective.

Similarly  $\text{أَبَّ}$ ,  $\text{أَخَّ}$ , etc., for  $\text{أَبَو}$ ,  $\text{أَخَو}$ , make  $\text{أَبَوَانِ}$ ,  $\text{أَخَوَانِ}$ , etc. in the dual, the last radical weak letter being restored in the other forms.

6. Nouns ending in  $\bar{\text{ي}}$  for  $\bar{\text{ى}}$ .

Plural.	Dual.	Singular.
Regular plural wanting.	$\text{فَتَيَانِ}$	$\text{فَتًى}$ Subjective.
	$\text{فَتَيَيْنِ}$	$\text{فَتًى}$ Dependent.
	do.	$\text{فَتًى}$ Objective.

Nouns ending in *ي* (without the *tenwin*) are similarly declined in the dual.

7. Quadrilaterals ending in *ـ* for *و* or *ي*.

Plural.	Dual.	Singular.
قَاضُونَ	قَاضِيَانِ	قَاضٍ Subjective.
قَاضِينَ	قَاضِيَيْنِ	قَاضٍ Dependent.
		قَاضِيًا Objective.

*The Noun of Relation.*—The noun of relation is formed by affixing the syllable *ي* and rejecting all such inflections as the *ة* of the feminine, or the signs of the dual and plural, as *مَكَّة*, relative *مَكِّي* “Meccan”; *زَيْدَانِ* “two Zeids,” rel. *زَيْدِي*; *زَيْدُونَ*; rel. *زَيْدِي*.

In nouns which themselves end in the termination *ي*, the relative is formed by rejecting this, if preceded by more than two letters, and adding the termination *ي*, as *كُرْسِي*, rel. *كُرْسِي*, so that the two are identical in form; but if preceded by only one letter, the first of the two *yás* *ي* is pointed with *fethah* and the second is changed into *و*, as *حَي* “an Arab village,” rel. *حَيَوِي*. If the first of the two *yás* *ي* stand in place of a *و*, it is also changed into that letter, as *طَي* “a fold,” rel. *طَوَوِي*.

In forming the noun of relation from nouns ending in a weak letter, the same rules apply as for the declensions.

Another form of the relative termination is *أَنِي*. This is principally used in technical or scientific terms; as



جِسْمَانِي "corporeal," رُوحَانِي "spiritual," بَرَّانِي "external,"  
جَوَّانِي "internal."

Very irregular forms are شَام "Syrian," يَمَان "of  
Yemen." (These are declined like قَاضٍ.)

### *Abstract Noun.*

From the Noun of Relation an Abstract Substantive is formed by the addition of the feminine termination ة, as إِلَه "a god," إِلَهِي "divine," إِلَهِيَّة "divinity." In theological works (especially Christian) the termination وَت is used instead, as لَاهُوت "divinity," "deity," مَلَكُوت "kingdom (of heaven)."

### *The Diminutive.*

The diminutive is formed by inserting يَ (quiescent *yá*) after the second letter of the noun, and pointing the initial letter with *dhammah* and the second letter with *fethah*, as رَجُل "a man," dim. رَجِيل.

If the noun has more than three letters, all which follow the inserted يَ are pointed with *kesrah*, as دِرْهَم "a drachma," dim. دِرْهِيم.

Declinable nouns only are susceptible of a diminutive.

## THE PRONOUN.

The Pronouns are of two kinds, separate and affixed.

*Personal Pronouns.*

1. The separate pronouns are :

	Singular.			Dual. Common.	Plural.		
	Masc.	Common.	Fem.		Masc.	Common.	Fem.
1st person	أَنَا I.				هُمْ we.		
2nd „	أَنْتَ thou.	أَنْتِ thou.	أَنْتِ thou.	أَنْتُمَا ye two.	أَنْتُمْ ye.	أَنْتُنَّ ye.	أَنْتُنَّ ye.
3rd „	هُوَ he.	هِيَ she.	هِيَ she.	هُمَا they two.	هُمْ they.	هُمْ they.	هُنَّ they.

These only express the nominative case.

2. The affixed pronouns are :

	Singular.			Dual. Common.	Plural.		
	Masc.	Common.	Fem.		Masc.	Common.	Fem.
1st person	ي my, me.				نَا we.		
2nd „	كَ thy, thee.	كَ thy, thee.	كَ thy, thee.	كُمَا your, you two.	كُم your, you.	كُنَّ your, you.	كُنَّ your, you.
3rd „	هُ his, him.	هَا her.	هَا her.	هُمَا their, them two.	هُمْ their, them.	هُمْ their, them.	هُنَّ their, them.

These only express the oblique or objective cases.

With verbs, and certain particles which resemble verbs, the ي of the first person becomes نِي; as ضَرَبَنِي “he struck me,” اِنْتِي “verily I.”

After a long vowel ي becomes يَ, as خَطَايَا “sins,” خَطَايَايَ “my sins.”

The pronouns of the third person, when preceded by *kesrah* = or يَ, change their *dhammah* to *kesrah*, as كِتَابِهِ “(of) his book”; عَلَيْهِمْ “upon them.”



N.B.—If a *hemzet el-waṣl* follows the plural masculine pronoun, the *mím* must be pointed with  $\text{ـ}$ , as  $\text{عَلَيْهِمُ السَّلَام}$  “peace be upon them!”

The feminine termination  $\text{ة}$  becomes  $\text{ـ}$  before the affixed pronoun, as  $\text{كِتَابُهَا}$  “writing,”  $\text{كِتَابَتُهَا}$  “her writing.”

As the addition of the affixed pronoun serves to make the noun definite, the *tenwín* necessarily disappears before the affixed pronoun (see p. 4).

The  $\text{ن}$  of the regular plural and the  $\text{ن}$  of the dual are omitted before the affixed pronouns, as  $\text{كِتَابَاهُ}$  “his two books;”  $\text{ضَارِبُوهُ}$  “his strikers.”

The mute  $\text{ـ}$  is dropped in the third person masc. plural of the preterite, as  $\text{كَتَبُوهُ}$  “they wrote it.”

*A Verb governing two Accusative Pronouns.*—When a verb governs two accusatives, and both of these happen to be affixed pronouns, as  $\text{أَعْطَيْتُكَ}$  “I gave thee it,” the second may be either joined or written separately, the word  $\text{أَيَّا}$  being used as a peg on which to hang it; thus  $\text{أَعْطَيْتُكَ أَيَّاهُ}$  “I gave thee it.”

If the two pronouns are joined, the natural order of the persons must be followed, the first preceding the 2nd, and the second coming before the 3rd.

When pronouns of the second person plural are followed by another affixed pronoun, a long  $\text{و}$  is introduced between the two, as  $\text{أَعْطَيْتُكُمْ}$  “I gave you,”  $\text{أَعْطَيْتُكُمْوهُ}$  “I gave you it,”  $\text{أَعْطَيْتُمْ}$  “you gave,”  $\text{أَعْطَيْتُمْوهُ}$  “you gave it”; ( $\text{و}$  appears to have been the original full form of the termination of these pronouns).

*Demonstrative Pronouns.*

The Demonstrative pronoun is ذَا “that,” and is thus declined :

Plural.	Dual.		Singular.		
	Fem.	Masc.	Fem.	Masc.	
أُولَئِكَ or أُولَئِكَ	تَانِ	ذَانِ	ذِي	ذَا	Subjective.
”	تَيْنِ	ذَيْنِ	”	”	{ Dependent. and Objective.

ذَا is seldom used by itself, and when it forms a compound the feminine singular assumes the form ذَا or ذَا at the end of a word is formed, and تَانِ or تَانِ at the beginning.

When ذُو signifies “possessor” (see p. 45), it is fully declined as follows :

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
ذَوَاتُ (أُولَاتُ)	ذَوُو (أُولُو)	ذَوَاتَا	ذَوَا	ذَاتُ	ذُو	Subjective.
ذَوَاتِ (أُولَاتِ)	ذَوِي (أُولِي)	ذَوَاتِي	ذَوِي	ذَاتِ	ذِي	Dependent.
				ذَاتَ	ذَا	Objective.

For the ordinary demonstrative denoting distant objects ذَٰلِكَ is used :

Plural.	Dual.		Singular.		
	Fem.	Masc.	Fem.	Masc.	
أُولَٰئِكَ (أُولَٰئِكَ)	فَانِكَ	ذَانِكَ	تَلِكَ	ذَلِكَ	Subjective.
”	تَيْنِكَ	ذَيْنِكَ	”	”	{ Dependent and Objective.



The ordinary demonstrative for near objects is formed by prefixing هَا “lo ! ” “here,” to ذَا, the ّ being generally defectively written, thus هَذَا “this,” which is declined as follows :

Plural.	Dual.		Singular.		
	Fem.	Masc.	Fem.	Masc.	
هَآؤُلَاءِ	هَتَانِ	هَذَانِ	هَذِهِ	هَذَا	Subjective.
”	هَتَيْنِ	هَذَيْنِ	”	”	{ Dependent and Objective.

For additional emphasis كَ may be added to the above, as هَذَاكَ “this here,” which is then declined :

Plural. Common.	Dual.		Singular.		
	Fem.	Masc.	Fem.	Masc.	
هَآؤُلَآئِكَ	هَتَانِكَ	هَذَانِكَ	هَاتِيكَ	هَذَاكَ	Subjective.
”	هَتَيْنِكَ	هَذَيْنِكَ	”	”	{ Dependent and Objective.

### *The Relative and Interrogative Pronouns.*

The Relative pronoun الَّذِي = (الَّ + لَ + نِي) is thus declined :

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
الَّذَاتِي	الَّذِينَ	الَّذَانِ	الَّتَانِ	الَّتِي	الَّذِي	Subjective.
or اللّٰوَاتِي	[or الّٰوَلَاءِ]	الَّذَيْنِ	الَّتَيْنِ			Dependent and Objective.

Other relatives are—*مَنْ* “who,” *مَا* “what.” *مَا* and *مَنْ* are also used as Interrogatives.

*مَا* is indeclinable. *مَنْ* only very rarely declined.

### The Article.

The article *الْ* “the” is indeclinable.

For the use of the Relative pronouns and of the Article see the Syntax.

## THE NUMERALS.

### The Cardinal Numbers.

		Masculine.	Feminine.	
1	١	{ <i>أَحَدٌ</i> <i>وَاحِدٌ</i>	{ <i>أَحَدِي</i> <i>وَاحِدَةٌ</i>	
2	٢	<i>اِثْنَانِ</i>	{ <i>اِثْنَتَانِ</i> <i>ثِنْتَانِ</i>	This is declined as an ordinary dual noun.
3	٣	<i>ثَلَاثَةٌ</i>	<i>ثَلَاثٌ</i>	
4	٤	<i>أَرْبَعَةٌ</i>	<i>أَرْبَعٌ</i>	From 3 to 10 the numerals assume the feminine form for the masculine, and vice versa.
5	٥	<i>خَمْسَةٌ</i>	<i>خَمْسٌ</i>	
6	٦	<i>سِتَّةٌ</i>	<i>سِتٌّ</i> ( <i>سِتٌّ</i> <i>سِتٌّ</i> )	From three to ten the numerals govern a broken plural of the noun numbered, which is put in the oblique case. If the noun have a plural of paucity, this is to be preferred, as <i>غُلَمَةٌ</i>
7	٧	<i>سَبْعَةٌ</i>	<i>سَبْعٌ</i>	
8	٨	<i>ثَمَانِيَةٌ</i>	<i>ثَمَانِيٌ</i> ( <i>ثَمَانِيٌ</i> )	
9	٩	<i>تِسْعَةٌ</i>	<i>تِسْعٌ</i>	
10	١٠	<i>عَشْرَةٌ</i>	<i>عَشْرٌ</i>	
11	١١	<i>أَحَدُ عَشَرَ</i>	<i>أَحَدِي عَشْرَةَ</i>	<i>ثَلَاثَةٌ</i> “3 slaves.”
12	١٢	<i>اِثْنَا عَشَرَ</i>	<i>اِثْنَتَا عَشْرَةَ</i>	
13	١٣	<i>ثَلَاثَةُ عَشَرَ</i>	<i>ثَلَاثَ عَشْرَةَ</i>	The numerals compounded with ten are indeclinable, both



		Masculine.	Feminine.	
14	١٤	أَرْبَعَةٌ عَشْرَ	أَرْبَعٌ عَشْرَةٌ	taking <i>fethah</i> in all cases. The ten thus used in the compound follows the ordinary rule for masculine and feminine, while the units reverse it, as stated above.
15	١٥	خَمْسَةٌ عَشْرَ	خَمْسٌ عَشْرَةٌ	
16	١٦	سِتَّةٌ عَشْرَ	سِتٌّ عَشْرَةٌ	
17	١٧	سَبْعَةٌ عَشْرَ	سَبْعٌ عَشْرَةٌ	
18	١٨	ثَمَانِيَةٌ عَشْرَ	ثَمَانِيٌ عَشْرَةٌ	
19	١٩	تِسْعَةٌ عَشْرَ	تِسْعٌ عَشْرَةٌ	From 11 to 99 the numerals take an accusative singular of the thing numbered.
20	٢٠	عِشْرُونَ		
21	٢١	أَحَدٌ وَعِشْرُونَ	أَحَدِيٌّ وَعِشْرُونَ	
22	٢٢	اِثْنَانِ وَعِشْرُونَ	اِثْنَتَانِ وَعِشْرُونَ	
23	٢٣	ثَلَاثَةٌ وَعِشْرُونَ	ثَلَاثٌ وَعِشْرُونَ	
24	٢٤	أَرْبَعَةٌ وَعِشْرُونَ	أَرْبَعٌ وَعِشْرُونَ	are common to both genders, and are declined like ordinary sound plurals.
25	٢٥	خَمْسَةٌ وَعِشْرُونَ	خَمْسٌ وَعِشْرُونَ	
26	٢٦	سِتَّةٌ وَعِشْرُونَ	سِتٌّ وَعِشْرُونَ	
27	٢٧	سَبْعَةٌ وَعِشْرُونَ	سَبْعٌ وَعِشْرُونَ	
28	٢٨	ثَمَانِيَةٌ وَعِشْرُونَ	ثَمَانِيٌ وَعِشْرُونَ	
29	٢٩	تِسْعَةٌ وَعِشْرُونَ	تِسْعٌ وَعِشْرُونَ	In compounding numerals with 20, 30, etc., and a unit, the unit is placed first, the two are connected by the conjunction <i>وَ</i> and, and both are declined.
30	٣٠	ثَلَاثُونَ		
40	٤٠	أَرْبَعُونَ		
50	٥٠	خَمْسُونَ		
60	٦٠	سِتُونَ		
70	٧٠	سَبْعُونَ		
80	٨٠	ثَمَانُونَ		

		Masculine.	
90	٩٠	تِسْعُونَ	The word مِائَةٌ <i>mi-atun</i> "hundred" is common to both genders. From 100 to 1000 the numerals govern the singular of the noun numbered, which they put in the oblique case, as مِائَةٌ رَجُلٍ "a hundred men."
100	١٠٠	مِائَةٌ	
200	٢٠٠	مِائَتَانِ	When the <i>hundreds</i> are compounded with units, they are put in the oblique case of the singular.
300	٣٠٠	ثَلَاثُ مِائَةٍ	
400	٤٠٠	أَرْبَعُ مِائَةٍ	[مِائَةٌ is pronounced as if written مِائَةٌ <i>mi-atun</i> .]
500	٥٠٠	خَمْسُ مِائَةٍ	
600	٦٠٠	سِتُّ مِائَةٍ	[مِائَةٌ is pronounced as if written مِائَةٌ <i>mi-atun</i> .]
700	٧٠٠	سَبْعُ مِائَةٍ	
800	٨٠٠	ثَمَانِ مِائَةٍ	[مِائَةٌ is pronounced as if written مِائَةٌ <i>mi-atun</i> .]
900	٩٠٠	تِسْعُ مِائَةٍ	
1000	١٠٠٠	أَلْفٌ	[مِائَةٌ is pronounced as if written مِائَةٌ <i>mi-atun</i> .]
2000	٢٠٠٠	أَلْفَانِ	
3000	٣٠٠٠	ثَلَاثَةُ آلَافٍ	[مِائَةٌ is pronounced as if written مِائَةٌ <i>mi-atun</i> .]
4000	٤٠٠٠	أَرْبَعَةُ آلَافٍ	
5000	٥٠٠٠	خَمْسَةُ آلَافٍ	[مِائَةٌ is pronounced as if written مِائَةٌ <i>mi-atun</i> .]
6000	٦٠٠٠	سِتَّةُ آلَافٍ	
7000	٧٠٠٠	سَبْعَةُ آلَافٍ	[مِائَةٌ is pronounced as if written مِائَةٌ <i>mi-atun</i> .]
8000	٨٠٠٠	ثَمَانِيَةُ آلَافٍ	
9000	٩٠٠٠	تِسْعَةُ آلَافٍ	[مِائَةٌ is pronounced as if written مِائَةٌ <i>mi-atun</i> .]
10000	١٠٠٠٠	عَشْرَةُ آلَافٍ	

The word مِائَةٌ *mi-atun* "hundred" is common to both genders.

From 100 to 1000 the numerals govern the singular of the noun numbered, which they put in the oblique case, as مِائَةٌ رَجُلٍ "a hundred men."

When the *hundreds* are compounded with units, they are put in the oblique case of the singular.

[مِائَةٌ is pronounced as if written مِائَةٌ *mi-atun*.]

أَلْفٌ "a thousand" is common to both genders.

Thousands compounded with units follow the rules above given, i.e. they are treated as a thing numbered. Thus for 3000 to 10000 the broken plural آلَافٍ is used in the oblique case; from 10000 to 99000 the accusative singular أَلْفٌ is used; and from 100000 upwards the oblique singular أَلْفٌ.



		Masculine.	In these cases the hundred and unit are written as one word.
11000	١١٠٠٠	أَحَدٌ عَشْرَ أَلْفًا	
12000	١٢٠٠٠	اِثْنَا عَشْرَ أَلْفًا	
13000	١٣٠٠٠	ثَلَاثَةَ عَشْرَ أَلْفًا	
100000	١٠٠٠٠٠	مِائَةُ أَلْفٍ	
200000	٢٠٠٠٠٠	مِائَتَا أَلْفٍ	
300000	٣٠٠٠٠٠	ثَلَاثَ مِائَةِ أَلْفٍ	
400000	٤٠٠٠٠٠	أَرْبَعَمِائَةِ أَلْفٍ	
1000000	١٠٠٠٠٠٠	أَلْفُ أَلْفٍ	
2000000	٢٠٠٠٠٠٠	أَلْفَا أَلْفٍ	
3000000	٣٠٠٠٠٠٠	ثَلَاثَةُ آلَافِ أَلْفٍ	

### Ordinal Numbers.

The ordinal numbers for the units (except the first) are formed on the measure of the agent, masc. فَاعِلٌ, fem. فَاعِلَةٌ; the tens, hundreds and thousands do not differ from the cardinal numbers.

Masculine.	Feminine.	
أَوَّلٌ	أَوَّلَى	1st
ثَانٍ	ثَانِيَّةٌ	2nd
ثَالِثٌ	ثَالِثَةٌ	3rd
and so on up to عَاشِرٌ .		

Masculine.	Feminine.	
حَادِي عَشَرَ	حَادِيَّةَ عَشْرَةَ	11th
ثَانِي عَشَرَ	ثَانِيَّةَ عَشْرَةَ	12th
etc.		
عِشْرُونَ		20th
حَادٍ وَ عِشْرُونَ	حَادِيَّةٌ وَ عِشْرُونَ	21st
ثَانٍ وَ عِشْرُونَ	ثَانِيَّةٌ وَ عِشْرُونَ	22nd
etc.		
تِسْعُونَ		90th
حَادٍ وَ تِسْعُونَ	حَادِيَّةٌ وَ تِسْعُونَ	91st
etc.		

### Other classes of Numerals.

1. Adverbial numerals:—مَرَّةً, نَوْبَةً “once” (*lit.* “one time,” “one turn,” etc.); ثَانِيًا or ثَانِي مَرَّةً or ثَانِيَّةً “twice”, ثَالِثًا or ثَانِيَّةً مَرَّةً “thrice”; and so on.

2. Distributive:—أَحَادٌ or مَوْحَدٌ “one by one”; ثَنَاءً or اِثْنَيْنِ or اِثْنَيْنِ مَثْنًى “two by two”; and so on.

These are imperfectly declined.

3. Multiplicative:—مُفْرَدٌ “single”; مَثْنًى “double, two-fold”; and so on.

4. Adjectival:—ثَنَائِيٌّ “dual, consisting of two”; ثَلَاثِيٌّ “treble, consisting of three”; and so on.



## PARTICLES.

Under the head Particle the Arabs include Prepositions, Conjunctions, Adverbs, and Interjections.

*Prepositions.*

The prepositions are either inseparable (*i.e.* are written as one word with the following noun) or separable.

The inseparable prepositions are five in number, namely :

ب in, by, with, etc. This, when joined with the affixed pronouns هُـ, هِـ, هَا, changes their *dhammah* into *kasrah*, *e.g.* بِهِ, بِهِم.

ت by (a particle of swearing).

و by (ditto).

ل to (with pronouns this is pointed with *fethah*).

ك like.

All prepositions take the following nouns in the dependent case.

*Conjunctions.*

The conjunctions are also either inseparable or separable.

The inseparable conjunctions are :

و and.

ف and so (as a consequence of what has gone before).

*Adverbs.*

The adverbs are also either inseparable or separable.  
The first are :

أ interrogative.

سَوْفَ or سَوْفَ expresses future time.

لَ certainly.

مَا “what?” after an indefinite noun is equivalent to the English “a certain,” or “any whatever,” as

رَجُلٌ مَّا خَرَجَ يَوْمًا مِّنَ الْأَيَّامِ “A certain man went out one day.”

مَا رَأَيْتُ رَجُلًا مَّا “I did not see any man whatever.”

The *n* of the *tenwīn* in this case always coalesces with the *m* of مَا, which is then doubled; thus رَجُلٌ مَّا pronounced *rajulu mmá*.

*Interjections.*

The principal interjections are :

أَ آهَ وَاهَاً وَاهَاً ah ! alas !

أَيَا يَا oh ! ho ! etc., etc.

A great many other words are used as interjections, but are in reality verbs or nouns, and are therefore not included amongst the particles.

All particles are indeclinable.



## SECTION II.—SYNTAX.

*The Principles of Arabic Syntax.*

The following are the principal points of Arabic syntax, to which the attention of the student is directed.

1. Sentences are composed of nouns, verbs, and particles.

2. Arabic nouns are all *concrete*; that is, they are all what we should call substantives, and do not express *abstract* ideas.

3. The verbs contain a pronoun inherent in the form, which is their real agent.

Consequently, in analyzing the sentence جَاءَ زَيْدٌ الْكَرِيمُ “Zeid the generous came,” rather than say, as in European languages, that زَيْدٌ is the nominative or agent to the verb جَاءَ, and that الْكَرِيمُ is an adjective agreeing with زَيْدٌ, I should prefer to say that the true explanation is—

جَاءَ “He came” (the agent *he* being contained in the word جَاءَ).

زَيْدٌ “I mean Zeid” (Zeid being the *name* of the agent اِسْمُ الْفَاعِلِ, and therefore in apposition with it).

الْكَرِيمُ “The generous one” (also in apposition with the agent or with the name).

4. One noun may define or determine another; such a state of dependence is indicated by the dependent case, as كِتَابُ الرَّجُلِ “the book of the man.”

THE *indefinite* NATURE OF A NOUN IS EXPRESSED BY *tenwīn*.

THE DEFINITE NATURE OF A NOUN BY THE LOSS OF THE *tenwín*; and, if it stand by itself, except it be a proper name, by the addition of the article.

The absence of both *tenwín* and article shows that the noun, unless it be a proper name, is connected with that which immediately follows it.

5. A sentence naturally consists of a subject and predicate, that is, the thing about which we are going to speak, and some statement concerning it, as

Subject.	Predicate.
زَيْدٌ قَائِمٌ	“Zeid (is) standing.”

BOTH SUBJECT AND PREDICATE ARE PUT IN THE SUBJECTIVE CASE WITH DHAMMAH.

The simple logical copula “is,” is generally omitted; if emphasis be required, the pronoun is used to supply its place, as زَيْدٌ هُوَ قَائِمٌ “Zeid *he* (is) standing.”

The predicate may consist of or contain a verb, as زَيْدٌ ضَرَبَ “Zeid struck.” This is properly “*He struck*,” namely “*Zeid*.” The agent “he” being contained in the verb, and the *name* of such agent being subsequently mentioned for the sake of clearness, hence it follows that the natural order of words is to place the *so-called* agent after the verb.

But if the verb is active or transitive, there must be also an object on which the action falls, as زَيْدٌ عَمْرًا ضَرَبَ “Zeid struck ‘Amr.’”

THE OBJECT IS PUT IN THE OBJECTIVE CASE WITH FETHAH.

If it is neuter or intransitive, further explanation may



be needed as to the *state or condition* of the agent, as  
 قَامَ زَيْدٌ مُسْرِعًا “Zeid rose hastily.”

STATE OR CONDITION IS ALWAYS EXPRESSED BY THE  
 OBJECTIVE CASE.

I have said that both subject and predicate are put in the direct case, as in the sentence “Zeid (is) standing,” in which the logical copula “is,” and a noun or a verb with its true inherent pronominal nominative, form the predicate.

If, however, we wish to express *existence in a state of—* or, *the fact of becoming*, that is, *of assuming a certain condition*—it is clear that by the rule above given, such state must be expressed by the objective case, as

كَانَ زَيْدٌ قَائِمًا “Zeid was standing.”

صَارَ زَيْدٌ خَيَّاطًا “Zeid became a tailor.”

HENCE THE RULE THAT كَانَ AND SIMILAR VERBS PUT  
 THE PREDICATE IN THE OBJECTIVE CASE.

6. Particles modify the sentence by extending or restricting the action of the verb. Some few, اِنَّ and the like, are exactly the reverse of كَانَ, putting the subject in the objective case, and the predicate in the nominative, thus اِنَّ زَيْدًا قَائِمًا “verily, Zeid is standing.” Here the predicate is introduced by a second or subordinate initial particle لَ. The explanation of this seems to be—

اِنَّ “I am going to speak of my subject.”

زَيْدًا quâ “Zeid,” i.e. in his condition of Zeid (*whence the use of the objective case*).

لَقَاءَهُ “Well—(لَ) he is standing” (which last becomes, as it were, a new predicate, and is therefore properly put in the nominative).

These principles will account for every possible phase of Arabic syntax. The following rules, however, should be studied.

## THE TENSES OF VERBS.

### I. *The Preterite.*

The Preterite denotes a completed act, but the time at which it took place is left indeterminate, unless defined by the context or by some particle.

So an Arab author, in citing a verse of poetry, employs the expression, كَمَا قَالَ الشَّاعِرُ “as the poet *says*.”

Or it may express a foregone conclusion, such as naturally occurs in hypothetical or conditional sentences, as اِنْ قُمْتَ قُمْتُ “if you rise, I will rise.”

A similar idea seems to influence the English colloquial idiom, “if you do that, you are lost,” or “are a dead man”; where “you are lost,” “are a dead man,” are apparent preterites.

From this use of the preterite results another very common use in Arabic, namely, in precative sentences, as

أَدَامَ اللَّهُ بَقَاءَكُمْ “may God perpetuate your existence!”

And with لَا “not,” in averting anything undesirable, or in cursing, as لَا بَارَكَ اللَّهُ فِيكَ “may God not bless you!”

The preterite of the verb كَانَ with the preterite of



another verb is equivalent to the pluperfect, as كَانَ زَيْدٌ قَامَ “Zeid had stood up.”

But the perfect or pluperfect is more usually expressed by the preterite preceded by the particle قَدْ, with or without the conjunction وَ.

The particle قَدْ restricts the preterite to a time actually past, as قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي “Prophets have come to you before me.”

## II. *The Aorist.*

The Aorist denotes an act not yet completed. Like the preterite, it is somewhat indeterminate in respect of time, until defined by the context or by particles.

### THE MOODS OF VERBS.

*The Indicative Mood.*—In the direct or indicative mood, the aorist ends in اَ ; it is used in all direct narration.

*Subjunctive Mood.*—The aorist of a verb changes its final vowel اَ into اِ , to express the subjunctive mood.

This change takes place when the verb is preceded by any one of the following particles :

1. اِنَّ “that.”
2. لَنْ = (لَا اِنَّ) “it will not happen that” = “certainly not.”
3. اِذَنْ (= اِذْ اِنَّ) “then.”

*The Apocopation of the Final Vowel of the Aorist.*

The aorist of the verb loses its final vowel altogether in the following cases :

1. After *لَمْ* “not,” and *لَمَّا* “not yet,” which always give a *past* negative sense to the aorist, as

*لَمْ يَقُمْ* “He did not stand.”

*جَاءَ وَ لَمَّا يَطْلُعِ الْفَجْرُ* “He came, and the dawn had not yet appeared.”

2. After the particle *لِ* used in an imperative sense, as *لِيَضْرِبْ زَيْدٌ* “let Zeid strike.”

[*Note.*—This is the regular form of imperative for all except the second person. When preceded by *فَ*, *لِ* loses its vowel, as *فَلْيَضْرِبْ* “so let him strike.”]

3. After *لَا* prohibitive, as *لَا تَضْرِبْ* “do not strike.”

After *إِنْ* “if,” and similar particles, both verbs lose their final vowel, as

*إِنْ تَكْسَلْ تَخْسِرْ* “If you are lazy you will come to want.”

### III. *The Imperative.*

The Imperative is used in precisely the same manner as in other languages. It exists only in the second person; for the other persons the apocopated form of the aorist with the affirmative *لِ* prefixed is employed.

The prohibitive is obtained in the same manner, by apocopating the aorist for all persons and prefixing *لَا*.



## THE CASES OF NOUNS.

In Arabic short vowels are used as terminations to express the different cases.

ـَ is nominative, direct or subjective.

ـِ is genitive, oblique or dependent.

ـُ is accusative, conditional, or objective.

In nouns these are doubled to express further the *indefinite* nature of the thing.

When so doubled, they are pronounced with an *n* sound called *تنوين*.

[In verbs only ـَ and ـُ are used, and the *aorist* is the only *tense* capable of being modified by them.]

*The Subjective Case.*

The following require the subjective or nominative case :

The agent or subject of a verb : ضَرَبَ زَيْدٌ “Zeid struck.”

The nominative or subject of a passive verb ; as ضَرِبَ زَيْدٌ “Zeid was struck.”

Both the subject and predicate of a simple sentence in which the simple copula “is” is either omitted, or expressed by هُوَ in the singular masculine, هُمْ in the plural, &c. ; as

زَيْدٌ قَائِمٌ “Zeid is standing.”

الْعِلْمُ نَافِعٌ “Knowledge is useful.”

اللَّهُ هُوَ الْحَيُّ “God is the living one.”

أُولَئِكَ هُمُ الْمُفْلِحُونَ “They are the prosperous.”

Where the subject is a personal pronoun of the first or second person, the pronoun of the *third person* is used to form the copula, as *أَنَا هُوَ الرَّبُّ إِلَهَكَ* “I am the Lord thy God.”

### *The Agent and the Verb.*

The agent is put in the subjective case.

The agent follows the verb, and the object of the action follows the agent; as *ضَرَبَ زَيْدٌ عَمْرًا* “Zeid struck ‘Amr.”

### *Concord of the Verb and the Agent.*

The agent is always in the subjective case, and is properly placed after the verb.

When the agent is, grammatically speaking, masculine, of no matter what number, the verb is put in the masculine singular, as

<i>قَامَ زَيْدٌ</i>	“Zeid stood.”
<i>قَامَ الزَّيْدَانِ</i>	“The two Zeids stood.”
<i>قَامَ الزَّيْدُونَ</i>	“The Zeids stood.”

With a feminine agent the verb is properly put in the feminine singular, as

<i>قَامَتِ هِنْدٌ</i>	“Hind stood.”
<i>قَامَتِ الْهِنْدَانِ</i>	“The two Hinds stood.”
<i>قَامَتِ الْهِنْدَاتُ</i>	“The Hinds stood.”

But if the agent be not really feminine, but only feminine from a grammatical point of view, either the mas-



culine or feminine verb may be used, according as the speaker keep the feminine idea in his mind, or not, from the first, as

$$\left. \begin{array}{l} \text{طَلَعَ الشَّمْسُ} \\ \text{طَلَعَتِ الشَّمْسُ} \end{array} \right\} \text{“The sun rose.”}$$

For the same reason, even when the agent is really feminine, provided a word intervenes between it and the verb, either form may be used.

$$\left. \begin{array}{l} \text{قَامَ الْيَوْمَ هِنْدٌ} \\ \text{قَامَتِ الْيَوْمَ هِنْدٌ} \end{array} \right\} \text{“Hind stood to-day.”}$$

When the intervening word is *إِلَّا* “except,” the verb is more elegantly put in the masculine, as *مَا قَامَ إِلَّا هِنْدٌ* “there rose not save Hind.”

When a second verb occurs referring to the same agent, such verb agrees with it logically in gender, number, and person, as *اجْتَمَعَتِ الرِّجَالُ فَقَالُوا* “the men assembled and (they) said,” the broken plural requiring the grammatical construction with the feminine singular in the first verb; but in the second verb *قَالُوا*, which refers to the same agent, the logical agreement is preserved.

### *The Subject of a Passive Verb.*

The same rules which apply to the agent of an active verb apply to the subject of a passive verb.

$$\text{ضُرِبَ زَيْدٌ} \text{ “Zeid was struck.”}$$

The following examples will illustrate the construction of the passive :

Active.

آتَى اللَّهُ بَنِي إِسْرَآئِيلَ كِتَابًا

“God gave a Scripture to the Children of Israel.”

أَعْطَى زَيْدًا دِرْهَمًا

“He gave Zeid a drachma.”

أَمَرْتُ زَيْدًا بِقَتْلِ عَمْرٍو

“I ordered Zeid to kill ‘Amr.”

سَارَ بِزَيْدٍ مِنْ بَغْدَادَ إِلَى الْمَدِينَةِ

“He escorted Zeid from Bagdad to el-Medina.”

لَمْ يَقْدِرِ السُّلْطَانُ عَلَى أَخْذِهِ

“The Sultan could not take him.”

جَاءَ عُمَرُ النَّبِيِّ بِنَاسٍ مِنَ الْعَرَبِ

“Omar brought the Prophet some Arabs.”

Passive.

أُوتُوا بَنُو إِسْرَآئِيلَ كِتَابًا

“The Children of Israel were given a Scripture.”

أُعْطِيَ زَيْدٌ دِرْهَمًا

“Zeid was given a drachma.”

أُمِرَ زَيْدٌ بِقَتْلِ عَمْرٍو

“Zeid was ordered to kill ‘Amr.”

سِيرَ بِزَيْدٍ مِنْ بَغْدَادَ إِلَى الْمَدِينَةِ

“Zeid was escorted from Bagdad to el-Medina.”

لَمْ يَقْدَرِ عَلَى أَخْذِهِ

“He could not be taken (his taking was impossible).”

جِيءَ النَّبِيُّ بِنَاسٍ مِنَ الْعَرَبِ

“The Prophet was brought some Arabs.”

When a verb which governs with a preposition is put in the passive voice, as *بَحَثَ عَنْهُ* “he disputed about it,” the preposition with its case is still retained, as *بَحَثَ عَنْهُ* “it was disputed about.” The verb is then strictly impersonal, and therefore, in forming the passive participle,



the masculine form only is used, the *pronoun alone* being altered to express the gender, thus:

الْمَبْحُوثُ عَنْهُ “The thing (masculine) disputed about.”

الْمَبْحُوثُ عَنْهَا “The thing (feminine) disputed about.”

This idiom is almost parallel to the English vulgarism by which I have translated it: “The thing *disputed about*.”

### THE OBJECTIVE CASE.

The following require the objective case:

1. The object of the action of a verb.
2. Words defining or specifying the action.
3. Nouns used adverbially.
4. The cause or effect of the action.
5. Words expressing the state or condition.
6. Words following particles of exception, vocatives (not addressing a person present), and a few other instances of which details are given in the following paragraphs:

#### *The object of a Verb.*

The object of the verb is that upon which the action falls, as ضَرَبْتُ زَيْدًا “I struck Zeid.”

A verb may have two objects, as أَعْطَيْتُ زَيْدًا دِرْهَمًا “I gave Zeid a dirhem”; or two objects and a word defining the nature or period of the action, or the state of the object, as أَعْلَمْتُ زَيْدًا عَمْرًا مُنْطَلِقًا “I showed to Zeid ‘Amr in the act of going away.”

Similarly all definitions of time, place, circumstance, &c. are expressed by the objective case, as—

سَرْتُ مَيْلًا “I marched a mile.”

جَلَسْتُ قَرِيبَ الْأَمِيرِ “I sat near the Emír.”

هَرَبْتُ خَوْفًا “I fled fearing.”

ضَرَبْتُ ابْنِي قَادِيًا لَهُ “I beat my son to correct him.”

هَرَبْتُ خَوْفَ الْقَتْلِ “I fled fearing slaughter.”

جَاءَ زَيْدٌ رَاكِبًا “Zeid came riding.”

طَلَعَ الْقَمَرُ بَدْرًا “The moon rose full” (*lit.* “A full moon”).

A sentence may be used as an adverb, as—

جَاءَ زَيْدٌ وَيَدُهُ عَلَى رَأْسِهِ “Zeid came to me (with) his hand on his head.”

جَاءَ زَيْدٌ يَرْكُضُ “Zeid came running.”

THE SYNTAX OF THE OBJECTIVE CASE MAY BE SUMMED UP BY SAYING THAT IT IS USED OBJECTIVELY AND ADVERBIALY. The following sentence contains an example of each of the various uses of the objective case :

ضَرَبْتُ أَنَا وَعَمْرًا زَيْدًا أَمَامَ الْأَمِيرِ يَوْمَ الْجُمُعَةِ ضَرْبًا شَدِيدًا قَادِيًا لَهُ

“I struck, conjointly with ‘Amr, Zeid, before the Emír, on Friday, a severe blow by way of correcting him.”

### THE GENITIVE OR DEPENDENT CASE.

The genitive case is peculiar to nouns, and is employed in two instances.



1. After a preposition, as *خَرَجْتُ مِنَ الْبَلَدِ* “I went out from the city.”

2. When following another noun, the sense of which it defines or determines, and with which it is said to be in a state of construction, as *جَاءَنِي غُلَامٌ زَيْدٍ* “Zeid’s slave came to me.”

### PREPOSITIONS.

*رَبِّ* “many a,” or, conversely, “but few,” is used as a preposition. It must begin the sentence, and the noun which it governs must be indefinite and qualified by a subsequent adjective, as *رَبِّ رَجُلٍ كَرِيمٍ لَقِيتُهُ* “many a generous man have I met.” Sometimes a pronoun is affixed to it, in which case the following word must be indefinite and in the accusative case, as *رَبِّهِ رَجُلًا* “many a man.”

If the particle *مَا* be affixed to *رَبِّ*, it signifies “perhaps,” “probably,” and serves to introduce a sentence, as *رَبِّمَا زَيْدٌ قَائِمٌ* “perhaps Zeid is standing.”

*رَبِّ* is often omitted after *و*, but the noun still continues in the genitive case, as *وَلَيْلٍ كَمَوْجِ الْبَحْرِ أَرَخَى سُدُوكَهُ* “and (many a) night like the waves of the sea has let down its curtain of darkness.”

*قَبْلَ* and *بَعْدَ*, meaning respectively “before” and “after,” are used as prepositions; the length of time by which they are defined is introduced by *بِ*, as

*قَبْلَ وَفَاةِ زَيْدٍ بِيَوْمَيْنِ* “Two days before the death of Zeid.”

*بَعْدَ طُلُوعِ الشَّمْسِ بِسَاعَتَيْنِ* “Two hours after sunrise.”

Many other nouns are used as prepositions, such as غَيْرَ “except,” فَوْقَ “over,” etc. They have the accusative form without *tenwīn*.

### THE VOCATIVE.

The vocative particles are يَا, أَيَّ, أَ, هَيَّا, of which the first, يَا, is the more common. They usually govern the noun in the subjective case.

The vocative is put in the objective case—

1. When the noun is in construction, as يَا عَبْدَ اللَّهِ “Oh ‘Abdallah!’” Or when it governs another noun in the accusative, as يَا طَالِعًا جَبَلًا “O thou who art ascending a mountain!”

2. When it is undefined, or not directly addressed, *e.g.* as when a blind man says, يَا رَجُلًا خُذْ بِيَدِي “Here somebody! take my hand.” But if the noun is not in construction, but is indefinite, and not qualified by a subsequent adjective, being nevertheless directly addressed, it is put in the nominative case without *tenwīn*, as يَا زَيْدٌ “Oh Zeid!” يَا رَجُلٌ “Oh man!” If, however, it be so qualified, it is more often put in the objective case, as يَا رَجُلًا كَرِيمًا “O generous man!”

When the noun has the article prefixed, the vocative is expressed by putting it in the nominative case and prefixing the word أَيُّهَا “masculine,” and أَيْنَهَا “feminine,” for all numbers, as

أَيُّهَا الْفَاضِلُ “Oh (thou) the accomplished!”

أَيْنَهَا الْمَرْأَةُ “Oh you woman there!”



The name of God <sup>صَلَوَاتُ</sup>ٱللّٰه is seldom put in the vocative, but when it is, the *hemzet el-wasl* may be either retained or elided, as <sup>لِلّٰهِ</sup>يَا ٱللّٰه *ya-allah*, or <sup>لِلّٰهِ</sup>يَا ٱللّٰه *ya 'llah*. But the word more generally used in addressing the Deity is <sup>لِلّٰهِ</sup>ٱللّٰهُ, without a vocative particle.

A proper name may be familiarly shortened in the vocative, as

<sup>فَاطِمَةُ</sup>فَاطِمَ , vocative “ Oh ! Fatima.”

<sup>جَعْفَرُ</sup>جَعْفَ , vocative “ Oh ! Ja'afer.”

<sup>صَاحِبِ</sup>صَاح for <sup>صَاحِبِي</sup>صَاحِبِي “ Oh ! my companion,” is a rare exception.

## NOUNS IN CONSTRUCTION.

### *Of the first of two Nouns in Construction.*

Of two nouns in construction, the first invariably loses its *tenwín*.

The use and application of the construct arrangement of nouns will be best understood from a study of the following examples :

<sup>غُلَامُ</sup>غُلَامُ ٱلرَّجُلِ “ The slave of the man.”

<sup>غُلَامُ</sup>غُلَامُ رَجُلٍ “ The slave of a man.”

Here the loss of the *tenwín* makes the word <sup>غُلَامُ</sup>غُلَامُ definite in both instances ; it is not necessary therefore further to define it by prefixing the article. From this results the rule that *the first of two nouns in a state of construction does not require the article*.

Sometimes, however, when the two nouns in construction have come to be regarded almost as a single expression, the article may be prefixed, as

الْحَيَاةُ الدُّنْيَا The “life of this world.”

الْحَيَاةُ الْحَيَوَانِ The book called “The life of animals”  
(name of a work on natural history).

If it be necessary to leave the first of two nouns indefinite, and yet to express the same relation between them as that implied by the state of construction, the preposition لِ “to,” or “belonging to,” must be used with the second noun, as ابْنُ الْمَلِكِ “a son of the king.”

*Other Modes of expressing the relation between Nouns.*

The idea of possession, companionship, etc. is also expressed in Arabic by the use of the following words: أَبٌ masc. ذَاتٌ fem. “possessor,” صَاحِبٌ “companion,” أَبٌ “father,” أُمٌّ “mother,” ابْنٌ “son,” ابْنَةٌ or بِنْتُ “daughter,” أَخٌ “brother,” أُخْتُ “sister”

ذُو and صَاحِبٌ imply simple possession or endowment, as ذُو الْعِلْمِ “learned,” صَاحِبُ مَالٍ “wealthy.”

أَبٌ and أُمٌّ imply that the thing expressed by the following noun proceeds from, or has an intimate connexion with, the person or thing so qualified. They are used in forming nick-names, and in the names of localities, as

أَبُو هُرَيْرَةَ “Abu Huraireh” (“father of the kitten,”  
the name of one of the companions of  
Mohammed).



أَبُو شَيْحٍ “ Abu Shíah ” (“ father of Shíah,” i.e. a sweet-scented desert-herb ; name of a mountain in Sinai).

أُمُّ الْخَبَائِثِ “ Mother of vices ” (wine).

أَبْنٌ and بِنْتٌ, or ابْنَةٌ are the converse of أَبٌ and أُمٌ, as

ابْنُ السَّبِيلِ “ Son of the road (a traveller).”

أَخٌ and أُخْتُ also imply being endowed with a quality, as—

أَخُو الصِّدْقِ “ Sincere (the brother of sincerity).”

أَخٌ is also used for “ fellow,” as هَذَا الثَّوبُ أَخُو هَذَا “ this garment is the fellow one to this.”

### *Concordance of Nouns and Epithets.*

If the noun be definite, the qualifying epithet must also be definite, as

الْكِتَابُ الْعَظِيمُ “ The mighty Book.”

إِبْرَاهِيمُ الْآمِنُ “ The faithful Abraham.”

If the noun be in a state of construction with another noun, or have an affixed pronoun, the qualifying epithet is placed after such compound expression, and is also rendered definite by prefixing the article, as

كِتَابُ مُوسَى الْعَظِيمُ “ The mighty Book of Moses.”

كِتَابُهُ الْمَكْرَمُ “ His honoured Book.”

But if the noun be indefinite, the epithet will also be indefinite, as كِتَابٌ عَتِيقٌ “ an old book.” The rules for

the concordance of the noun and epithet in gender and number are the same as for the agent and verb.

Occasionally, however, a broken plural may take the epithet in the feminine plural, as

أَسْوَدٌ ضَارِيَاتٌ “Devouring lions.”

### *The use of the Participles as a Verb.*

The agent, intensive agent, or passive participle, may govern a noun in the objective case if they refer to a present or future time, as هَذَا ضَارِبٌ زَيْدًا “this is (a man who) is striking, or is going to strike, Zeid.”

The passive participle may govern the nominative like its verb; thus, just as you say ضَرَبَ زَيْدٌ غُلَامَةً “Zeid, his slave is beaten,” so also you say, زَيْدٌ مَضْرُوبٌ غُلَامَةً “Zeid whose slave is beaten”; construed with the genitive, as زَيْدٌ مَضْرُوبٌ غُلَامَةٍ, it would mean “Zeid with a beaten slave.”

### *The Noun of Superiority.*

If the noun of superiority have the article prefixed, it is considered as a superlative, and agrees in gender, number, and case with the noun qualified by it, as

زَيْدٌ الْأَفْضَلُ “Zeid is the most accomplished.”

هِنْدٌ الْفُضْلَى “Hind is the most accomplished.”

If it is to be used as a comparative, it takes مِنْ, and in this case remains always in the masculine singular, as

زَيْدٌ أَفْضَلُ مِنْ عَمْرٍو “Zeid is more accomplished than ‘Amr.”



Comparatives formed from transitive verbs take the object in the dependent case with *لِ*, as *هُوَ أَطْلَبُ لِلْعِلْمِ مِنْكُمْ* "he seeks more after knowledge than you."

Those formed from intransitive verbs require the same preposition after them as the verb from which they are derived, as

*هُوَ أَزْهَدُ فِي الدُّنْيَا وَ أَسْرَعُ إِلَى الْخَيْرِ وَ أَبْعَدُ مِنَ الْإِثْمِ وَ أَحْرَصُ إِلَى الْحَمْدِ*

"He is more abstinent in worldly things, prompter to good, farther from sin, and more eager for praising God."

Followed by *مَا*, the noun of superiority expresses the greatest possible degree of superiority, as

*فَارَقْنَا أَحْرَجَ مَا نَحْنُ إِلَيْهِ فِي مَخَالِيبَ أَعْدَائِنَا*

"He left us, when we had most need of him, in the claws of our enemies."

### *Nouns expressing inherent Qualities.*

Nouns expressing inherent qualities may govern like verbs, as

*الرَّجُلُ الْحَسَنُ } الْوَجْهَ  
                          } الْوَجْهَ*

[In this example *الْحَسَنُ* is considered as equivalent to *الَّذِي حَسَنَ*, the conjunctive and the verb, and if pointed with *ـَ*, *الْوَجْهَ* is either considered as the agent or nominative of such verb="who the face is handsome"; or if pointed with *ـِ*, *الْوَجْهَ*, as the adverbial accusative="who is handsome as to the face."]

*Other verbal forms.*

There is an adverbial form derived regularly from the verb, and used as an interjection, namely *فَعَال*, as

*أَنْزَلْ* "Come down!" = *نَزَال*.

*اُكْتُبْ* "Write away!" = *كُتَاب*.

Words of this kind are construed exactly like the verb.

Such verbs as *كَانَ* "he was," *صَارَ* "he became," *أَصْبَحَ* "he was or did something in the morning," *لَيْسَ* "he is not," put the subject in the nominative, and the predicate in the objective case, as *كَانَ زَيْدٌ كَرِيمًا* "Zeid was generous," and *لَيْسَ الْجَاهِلُ مَحْبُوبًا* "an ignorant person is not liked."

*لَيْسَ* generally takes the preposition *بِ* with its predicate, as *لَيْسَ زَيْدٌ بِجَاهِلٍ* "Zeid is not a fool."

The noun of action and the agent of the verb *كَانَ* are frequently construed like the verb itself, as

*لِكُونِكَ قَوِيًّا وَكُونَ غَيْرِكَ ضَعِيفًا* "From thy being strong and others weak."

Certain particles—

*لَعَلَّ* "probably."

*لَيْتَ* "would that."

*لَكِنَّ* "but."

*كَأَنَّ* "as though."

*أَنَّ* "that" (emphatic).

*إِنَّ* "verily."

are exactly the reverse of *كَانَ* in their mode of governing, for they put the noun or subject in the objective or accusative, and the predicate in the nominative case; thus—

*كَانَ زَيْدٌ قَائِمًا* "Zeid was standing."

*إِنَّ زَيْدًا قَائِمٌ* "Verily Zeid is standing."



*Negative Particles.*

The particles of negation, مَا , لَا , لَآت and إِنْ , govern words in the same manner as the verb لَيْسَ .

*The absolute Negative.*

When the negative particle لَا denies the existence of a thing absolutely, it governs in the same manner as إِنْ , i.e. it puts the noun in the objective case, and the predicate in the subjective case; provided only that both noun and predicate are undefined, and that لَا introduces the noun, as لَا رَجُلٌ قَادِمٌ “there is no man coming.”

If the noun be grammatically unconnected with any other word, the *tenwīn* is dropped, as in the example. If the subject of the negation be immediately connected with any other word, the *tenwīn* is retained, as

لَا طَالِعًا جَبَلًا عِنْدَنَا “There is no one with us going-up-a-mountain.”

لَا مَارًّا بِزَيْدٍ حَاضِرٌ “There is no passer-by-Zeid present.”

But if the noun be definite, or separated by any intervening word or words from the negative لَا , it is not governed by the latter, as

لَا زَيْدٌ فِي الدَّارِ وَلَا عَمْرُوٌ وَلَا فِي الدَّارِ رَجُلٌ وَلَا عِنْدَنَا أَمْرَاءٌ

“Zeid is not in the house, nor ‘Amr; and there is not in the house a man, and there is not with us a woman.”

In such cases as the above لَا should be repeated with each separate negation.

When there are several nouns to be denied, and لَا is

repeated (such nouns being undefined, unconnected with any other word, and introduced by the *لَا*), either or both of the above constructions may be used ; thus

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	} “There is no strength and no power but in God.”
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	

### *Relative Sentences.*

The relative sentence in Arabic consists of four parts—  
 (1) The antecedent. (2) The relative or conjunctive noun, pronoun, or particle. (3) The qualificative clause. (4) The pronoun referring to the antecedent, thus

الرَّجُلُ الَّذِي رَأَيْتَهُ

(1)	(2)	(3)	(4)
<u>          </u>	<u>          </u>	<u>          </u>	<u>          </u>
<i>literally,</i>	The man	who	I saw him.

### *Relatives or Conjunctives.*

*الَّذِي* is for *definite* antecedents only ; for *indefinite* *مَنْ* “who?” and *مَا* “what?” are used. In interrogation the demonstrative pronoun is added *مَنْ ذَا* “who is that?” *مَا ذَا* “what is that?”

The article *الْ* is regarded as a relative.



أَيَّ “which” (of two or more) “the one who,” etc., may be used in four ways, as

يَعْجِبُنِي أَيُّهُمْ هُوَ قَائِمٌ  
 يَعْجِبُنِي أَيُّ قَائِمٍ  
 يَعْجِبُنِي أَيُّ هُوَ قَائِمٌ  
 يَعْجِبُنِي أَيُّهُمْ قَائِمٌ

“He of them who is standing pleases me.”

*The Pronoun which refers to the Antecedent.*

The pronoun which refers to the antecedent agrees with it in gender, number, and person, as

جَاءَ الَّذِي ضَرَبْتَهُ “He came whom I struck.”  
 جَاءَ الَذَانِ ضَرَبْتَهُمَا “They two came, both of whom I struck.”

*Conditional Sentences.*

In conditional or hypothetical sentences the apodosis is generally introduced by one of the particles **وَ** and **فَ**.

The aorist subjunctive, pointed with *fethah*, and introduced by **وَ** or **فَ**, is used in the apodosis of a conditional proposition, as

زُرْنِي فَأَكْرِمْكَ أَوْ وَ أَكْرِمْكَ “Visit me and I will honour you.”

If, however, the protasis be an aorist, and the apodosis a preterite, the former must be apocopated, as **أَنْ تَصْبِرَ تَفُتَّ** “if you have patience, you will win” (*lit.* “have won,” i.e. as we should say, “as good as won”).

If the protasis be a preterite, and the apodosis an aorist, the latter may be either apocopated or not, as *إِنْ صَبَرْتَ تَظْفَرُ - تَظْفَرُ* “if you have patience, you will win.”

If both be preterite, there can, of course, be no apocopation, as *إِنْ قَمَتَ قَمْتُ* “if thou standest, I stand.”

The introduction of *فَ* prevents the apocopation of the aorist.

### *Particles of Exception.*

*إِلَّا* takes the objective case, if the preceding clause is neither negative nor interrogative, as *قَامَ الْقَوْمُ إِلَّا زَيْدًا* “the people rose—except Zeid.” Otherwise it is put in simple apposition with the noun, as *مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ* “no one rose but Zeid.”

*غَيْرَ* and *سِوَى*, being nouns, place the thing excepted in a state of construction.

*سِوَى* is indeclinable, but *غَيْرَ* is declined, and follows the same rules as those given for the noun following *إِلَّا*.

*عَدَا*, *خَلَا*, and *حَاشَا*, are generally construed with the objective case, *عَدَا* and *خَلَا* having for the most part the particle *مَا* prefixed.

<i>جَاءَ الْقَوْمُ مَا عَدَا زَيْدًا</i>	} “The people came except Zeid,” <i>lit.</i> what is beside (or free from) Zeid.
<i>جَاءَ الْقَوْمُ مَا خَلَا زَيْدًا</i>	

*لَا سِيمًا* “especially,” may take either the nominative or genitive after it, as *أَعْجَبَنِي النَّاسُ لَا سِيمًا زَيْدٌ أَوْ زَيْدٌ* “all the people pleased me, especially Zeid.”



*Corroboration.*

If it be required to repeat the affixed pronoun corroboratively, the word to which it is affixed must also be repeated, as *مَرَرْتُ بِكَ بِكَ* “I passed by thee, by thee” [not *بِكَ*].

It may, however, be repeated separately in its nominative form, as *مَرَرْتُ بِكَ أَنْتَ* “I passed by thee—thee.” So, too, the initiative *إِنَّ* cannot be repeated without its noun, as *إِنَّ زَيْدًا إِنَّ زَيْدًا* “verily Zeid” [not *إِنَّ زَيْدًا*].

If the pronoun be inseparable from the verb or preposition, etc., it must be repeated in its detached form, as

*ضَرَبْتَ أَنْتَ* “Thou hast struck—thou.”

*ضَرَبْتَنِي أَنَا* “Thou hast struck me—me.”

*مَرَرْتُ بِهِ هُوَ* “I passed by him—him.”

My—thy—him—her—its—self, etc. are expressed by the words *نَفْسٌ* “self” or “soul,” and *عَيْنٌ* “eye” or “essence,” with the affixed pronouns. *نَفْسٌ* agrees in number with the noun, as

Masculine.	
<i>زَيْدٌ نَفْسُهُ</i> <i>الزَّيْدَانِ أَنْفُسُهُمَا</i> <i>الزَّيْدُونَ أَنْفُسُهُمْ</i>	<i>جَاءَ نِي</i> <i>جَاءَ نِي</i> <i>جَاءَ نِي</i>
Zeid himself The two Zeids themselves The Zeids themselves	} } }
Feminine.	
<i>هَيْدٌ نَفْسُهَا</i> <i>الْهَيْدَانِ أَنْفُسُهُمَا</i> <i>الْهَيْدَاتِ أَنْفُسُهُنَّ</i>	<i>جَاءَتْ</i> <i>جَاءَتْ</i> <i>جَاءَتْ</i>
Hind herself The two Hinds themselves The Hinds themselves	} } }

عَيْن is used in the singular only, as

الزَّيْدُونَ عَيْنَهُمْ “The Zeids themselves.”

الْهِنْدَاتُ عَيْنُهُنَّ “The Hinds themselves.”

We may also say بِنَفْسِهِ “*in propria personâ*,” as  
 زَيْدٌ بِنَفْسِهِ “Zeid came *in propria personâ*,” and so on.

“Each other,” “one another,” are expressed by بَعْضُ  
 “a portion,” repeated for each of the two parties to the  
 mutual action, as

أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ “Go down, enemies to each other.”

### Admiration.

There are many forms of expressing admiration in  
 Arabic, as

لِلَّهِ دَرَّةٌ فَارِسًا “God bless him (*literally* “To God  
 his milk flow”) for a horse-  
 man!” = “what a fine horse-  
 man!”

وَأَهَّا لِسَلْمَى ثُمَّ وَأَهَّا وَأَهَّا “Bravo! Selma! bravo! bravo!”

Such as these are of course irregular; but there are  
 two forms which may be derived regularly from any  
 verb, viz. (1) مَا أَفْعَلٌ, and (2) أَفْعَلٌ ۚ.

(1) مَا أَفْعَلٌ takes the accusative of the thing admired, as

مَا أَحْسَنَ زَيْدًا “How handsome is Zeid!”

مَا أَحْسَنَهُ “How handsome he is!”



(2) <sup>C</sup>أَفْعَلٌ <sup>CF</sup>بِ governs the thing admired in the genitive by the preposition <sup>C</sup>ب , as

<sup>C</sup>أَحْسَنُ <sup>C</sup>بِزَيْدٍ “How handsome is Zeid!”  
<sup>C</sup>أَكْرَمُ <sup>CF</sup>بِهِ “How noble he is!”

The thing admired must immediately follow the forms <sup>C</sup>أَفْعَلٌ <sup>CF</sup>بِ and <sup>C</sup>مَا أَفْعَلٌ <sup>CF</sup>بِ , and cannot occur in any other position in the sentence.

### Particles.

The following are the most important :

<sup>C</sup>كُو “if,” used in conditional sentences, and followed by <sup>C</sup>ل in the complement, as <sup>C</sup>كُو جَاءَ زَيْدٌ <sup>CF</sup>لَا كَرَمَتَهُ <sup>SC</sup> “if Zeid had come, I would have honoured him.”

<sup>CF</sup>أَمَّا “as for,” followed by <sup>C</sup>ف , as <sup>CF</sup>أَمَّا زَيْدٌ <sup>SC</sup>فَمِنْطَلَقٌ <sup>CF</sup> “as for Zeid, (he is) going away.”

<sup>CF</sup>أ interrogative, as

<sup>SC</sup>أَقَامَ زَيْدٌ “Did Zeid stand up?”

When an alternative follows, it is introduced by <sup>CF</sup>أَمْ , as

<sup>SC</sup>أَدَبَسَ فِي الْإِنَاءِ <sup>CF</sup>أَمْ عَسَلٌ “Is it *dibs* (syrup of raisins) in the vessel or honey?”

<sup>C</sup>هَلْ asks a direct question, and is never used in alternative questions, as

<sup>SC</sup>هَلْ قَامَ زَيْدٌ “Did Zeid stand up?”

<sup>C</sup>حَيْثُ “where,” “since.”

<sup>CF</sup>أَيْنَ “where?”

*Indeclinable Words.*

The compound numerals from 11 to 19.

جَاءَ أَحَدُ عَشَرَ "Eleven came."

Both portions of the compound are pointed with *fethah* throughout.

اثنَا عَشَرَ is, however, an exception, the first portion being declined as an ordinary dual noun.

Compound adverbs of time and place, as

صَبَاحَ مَسَاءَ "As morning and evening."

بَيْنَ بَيْنَ "Middling."

فُلَانٌ جَارِي بَيْتَ بَيْتَ "So and so is my next door neighbour" (*lit.* house house=house to house).

كَيْتَ كَيْتَ } "So and so."  
ذَيْتَ ذَيْتَ }

كَمْ "How many?"

كَايَ "How many!"

كَذَا "So and so," "so many."



## SECTION III.—READING EXERCISES.

## CLASSICAL AND GRAMMATICAL ARABIC.

الرَّحِيمِ 'rrahím	الرَّحْمَنِ 'rrahmáni	اللَّهِ 'lláhi	بِسْمِ bismi*	
the compassionate	the merciful	of God	In the name	
الرَّحِيمِ 'rrahími	الرَّحْمَنِ 'rrahmáni	الْمَالِينَ 'álamína	لِلَّهِ رَبِّ rabbi lilláhi	الْحَمْدُ El ḥamd
the com- passionate	the merciful	of the worlds	lord to God	Praise
نَعْبُدُ na'budu	إِيَّاكَ iyyáka	الدِّينِ 'ddíni	يَوْمِ yaumi	مَالِكِ málikí
we serve 1 per. pl. See p. 62. aor. of عِبَدَ	thee	of Judgment	the day	the ruler of
الْمُسْتَقِيمِ 'lmustakíma	الصِّرَاطِ 'ṣṣiráṭa	اهْدِنَا ihdina	نَسْتَعِينُ nasta'ínu	وَإِيَّاكَ iyyáka wa
the straight Agent 10th conj. from قَامِ accus. case	the way	guide us imp. هَدَى	we ask for aid 1 p. pl. aor. 10th conj. of عَانَ	thee

\* For بِاسْمِ .

الْمَغْضُوبِ	غَيْرِ	عَلَيْهِمْ	أَنْعَمْتَ	الَّذِينَ	صِرَاطَ
'lmaghḏhúbi	ghairi	'alaihim	an'amta	'lladhína	ṣiráta
the	not	to them	thou art	of those	the way
angered (other than)			gracious		
See pp. 81-82.			2 sing. pret. 4th conj. نَعِم		

[Kor'án, Chapter 1.]

الضَّالِّينَ	وَلَا	عَلَيْهِمْ
'dhḏhálína	wa la	'alaihim
the erring	not and	against
pl. gen. agent		them
of ضَلَّ		

See pp. 81-82.

الْقَيُّومِ	الْحَيِّ	هُوَ	إِلَّا	إِلَهَ	لَا	إِلَهُ
'lkaiyyúm	al haiyyu	húwa	illá	iláha	lá	alláhu
the	the living	Him	except	God	no	God
subsistant						
root قَوْم						See p. 92.

مَا	لَهُ	نَوْمٍ	وَلَا	مِنْهُ	تَأْخُذُهُ	لَا
má	lahu	naum	walá	sinatun	ta'khudhuhu	lá
what	to him	sleep	and not	slumber	takes him	not
				root وَسَن	2 sing. aor. أَخَذَ	

ذَا	مَنْ	الْأَرْضِ	فِي	وَمَا	السَّمَوَاتِ	فِي
dhá	man	'l ardhi	fi	and what	essamawáti	fi
that	who is	the earth	in	and what	the heavens	in
					pl. of سَمَاءَ	

يَعْلَمُ	بِأَنَّهُ	إِلَّا	عِنْدَهُ	يَشْفَعُ	الَّذِي
ya'lamu	bi idhnihi	illá	'indahu	yashfa'u	'lladhí
he knows	by-his-	except	with him	intercedes	which
3 sing. aor. عِلْم	permission			aor. 3 sing. شَفَعَ	



خَلْفَهُمْ	وَمَا	أَيْدِيهِمْ	بَيْنَ	مَا
khalfahum	wamá	aidíhim	baina*	má
behind them	and what	their hands	between	what
		pl. of يد pronoun		

عِلْمِهِ	مِنْ	بِشَيْءٍ	يُحِيطُونَ	وَلَا
'ilmihi	min	bishai'in	yuhítúna	walá
his-	from	(with)	they com-	and not
knowledge		anything	prehend	
		(the preceding verb	3 pl. aor. 4th	
		requiring the	conj. حَاطَ	
		prep. بِ)		

كُرْسِيِّهِ	وَسِعَ	مَشَاءَ	بِمَا	إِلَّا
kursíyuhu	wasi'a	shá'a	bimá	illá
His throne	extends	He please	(with) what	except
(nom.)	over			

حِفْظُهُمَا	يُؤَدُّهُ	وَلَا	وَالْأَرْضَ	السَّمَوَاتِ
hifdhuhumá	ya'úduhu	walá	wa'l ardha	'ssamawáti
the guard-	tires him	and not	the earth	the heavens
ing them	3 sing. aor.			(accus.)
both	أُوْدُّ			

الْعَظِيمِ	الْعَلِيِّ	وَهُوَ
'l'adhímu	'l'alíyu	wahúwa
the mighty	the exalted	and He

[The "Áyat el Kursíy," *Kor'án*, ch. 2, v. 256.]

\* بين أيدهم always means "before them."

*The Caliph Mo'áwiyeh and his Desert Bride.*

مَجْدَلٍ	بِنْتُ	مَيْسُونٍ	اتَّصَلَتْ	وَلَمَّا
Majdalín	bintu	Maisúnu	'ttaṣalat	lamma wa
—	daughter of	—	united	and when
نَقَلَهَا	وَ	عَنْهُ	أَلَا	رَضِيَ
naḡalahá	wa	(anhu	'allah	radhiya)
transferred	and	from=	God	be pleased
her		with him		with —
تَكْثُرُ	كَانَتْ	الشَّامِ	إِلَى	الْبَدْوِ
takthuru	kánat	'shshá'm	ila	'lbadwi
great at	she was	Damascus	to	the desert
				from
لِمَسْقَا	وَالْتَذَكَّرَ	فَاسَهَا	عَلَى	الْحَنِينِ
li maskaṭi	wa'ttadhakkura	násiha	'ala	lhanín
to the falling	and remem-	her-people	for	yearning
place	brance			
سَقَا	noun of act. 8th			
	conj. of ذَكَرَ			
يَوْمٍ	ذَاتَ	عَلَيْهَا	فَاسْتَمَعَ	رَأْسَهَا
yaumin	dháta	'alaihá	fa'stama'a	ra'sihá
day	a certain	to her	and he listened	of-her-head*
			(8th سَمِعَ)	
	وَ تَقُولُ	تَنْشِدُ	فَسَمِعَهَا	
	wa takúlu	tunshidu	fasami'ahá	
	and saying	reciting poetry	and heard her	
		3 fem. sing. aor. of		
		4th conj. of نَشَدَ		

\* = birth-place.



فِيهِ	الْأَرْيَاحُ	تَخَفِقُ	لَبَيْتٌ
fíhi	'l aryáhu	takhfíku	la-baitun
in it	the winds	flutter	certainly a tent
	pl. of رِيح		

مُنِيفٌ	قَصْرٌ	مِنْ	إِلَيَّ	أَحَبُّ
munífí	qaşrin	min	ilaiya	aḥabbu
lofty	a palace	than	to me	is dearer

بَيْتِي	قَعْرُ	مِنْ	كُسَيْرَةٍ	وَ أَكَلُ
baití	ka'ri	min	kusairatin	wa aklu
my tent	the bottom of		a crust	eating
	(floor)		(dim. from كَسَى)	

الصُّنُوفُ	أَكَلَ	مِنْ	إِلَيَّ	أَحَبُّ
'şşunúfí	akli			
sorts				
(various dishes)				
pl. of صِنْف				

فَجٍّ	بِكُلِّ	الرِّيَّاحِ	وَأَصْوَاتُ
fajjin	bikulli	'rriyáhi	wa aşwátu
hollow,	in every	the winds	and sounds
pass		pl. رِيح	pl. of صَوْت

الدُّفُوفُ	فَقَّرَ	مِنْ	إِلَيَّ	أَحَبُّ
'dúfúfí	naḵri			
of drums	the beating			
pl. of دَف				

عَيْنِي	تَقَرُّ	وَ	عَبَاةٌ	وَلَبَسَ
'ainí	takirru	wa	'aba'tin	lubsu wa
my eye	it is cool	and	an abba*	wearing
	<i>i.e.</i> comfort- able	= while		and

أَحَبُّ إِلَى مَنْ لَبَسَ الشُّفُوفِ  
shshufúfí  
gauze  
pl. of شَف from شَف  
to be transparent.

دُونِي	الطَّرَاقُ	يَنْبَحُ	وَكَلَّبَ
dúní	'turráka	yanbaḥu	kalbun wa
in front of	the nightly	barks at	a dog and
me	visitors		
	(pl. of طارق)		

أَحَبُّ إِلَى مَنْ قَطَّ أَلُوفٍ  
alúfí kutṭin  
familiar a tom cat

ظَعْنَا	الْأَطْعَانُ	يَتَّبَعُ	بَكَرٌ	وَ
ṭha'nān	'lathána	yatba'u	bakrun	wa
departing	the departing	follows	a young	and
	ones		camel	

أَحَبُّ إِلَى مَنْ بَغَلَ رَفُوفٍ  
rafúfí baghlin  
nibbling a mule

---

\* A cloak of goats' or camels' hair worn by the desert Arabs, pronounced in modern Arabic 'abaiyeh.



و	خَرَقَ	مِنْ	بَنَى	عَمَى	ضَعِيفٌ
wa	khirqin	min	baní	'ammí	dha'ifun
and	a brave fellow	from	the sons pl. of بنو	my-uncle	weak
أَحَبُّ	إِلَى	مِنْ	عَجَلٌ	عَنْوَفٌ	
			'ijlin	'anúfí	
			a calf	rampant	
قَالَ	الرَّارِى	وَ	لَمَّا	سَمِعَ	مُعَاوِيَةَ
kála	'rráwí	wa	lamma	sami'a	Muá'wiyetun
said	the relator	and	when	heard	
الْأَبْيَاتِ	قَالَ	مَا	رَضِيَتْ	أَبْنَةُ	
il abyát	kála	ma	radhiyati	'bnatu	
the verses pl. of بيت	said	not	was content	the daughter of	
مَجْدَلٍ	حَتَّى	جَعَلْتَنِي	عَجَلًا	عَنِيفًا	
Majdalin	hattá	ja'alatnī	'ijlan	'anífan	
until		she made me	a calf	rampant	

*The Mohaddeth\* and the Christian.*

اجتمع	محدث	ونصراني	في	سفينة	فأخرج	النصراني
جمع		Christian		boat	خرج	
to collect.					4th of to go out.	

\* *Mohaddeth*, an authority for the *hadíth* or traditional sayings of Mohammed which make up the *Sunneh* or legal and ceremonial code of the Muslims. These people

زَكَرَةُ مِنْ خَمْرٍ كَانَتْ مَعَهُ وَصَبَّ مِنْهَا فِي كَأْسٍ وَشَرِبَ  
leathern bottle wine poured drank cup

ثُمَّ صَبَّ ثَانِيًا وَعَرَّضَ عَلَى الْمَحْدَثِ فَتَنَّاوَلَهُ مِنْ غَيْرِ  
a second time offered to took it in his hand without  
6th of نَال

فَكَّرَ وَلَا مِبَالَاةَ فَقَالَ النَّصْرَانِي جَعَلْتُ فِدَاكَ إِنَّهَا  
thought caring thy may I be ransom made  
3rd of بَال

خَمْرَةً فَقَالَ مِنْ أَيْنَ عَلِمْتَ ذَلِكَ قَالَ اشْتَرَاهَا غُلَامِي  
wine that know where my slave bought it  
8th of شَرَى

مِنْ يَهُودِيٍّ فَشَرَبَهَا الْمَحْدَثُ سَرِيعًا وَقَالَ لِلنَّصْرَانِي مَا  
Jew quickly

رَأَيْتُ أَحْمَقَ مِنْكَ فَخُنَّ أَصْحَابُ الْحَدِيثِ  
I have not seen a more foolish fellow tradition companions, we masters

فَتَكَلَّمْتُ فِي مِثْلِ سَفِيَّانِ بْنِ عَيَّيْنَةَ وَبَزِيدِ بْنِ هُرَيْرٍ  
like speak, discuss  
5th of كَلَم

profess to be able to give the whole chain of authorities by whom these sayings are handed down, thus Z had it from Y, who had it from X, and so on up to A, who heard it from the Prophet's own mouth. The citation of these authorities is called *إسناد* Isnád.



أَصَدِّقُ نصرانياً عن غلامه عن يهودى والله ما مشربتها  
 from shall we believe  
 2 of صدق

الألّا لضعف الأسناد  
 the authority for the weakness of except

*Haroun al Raschid and Abu Nawwás the Jester Poet.*

ونظير ذلك ما اتفق لأبي نواس وقد أمر  
 ordered to Abu Nawwas happened like  
 5th of وفق

الرشيد بقتله فقال أتقتلني يا امير المؤمنين  
 of believers prince dost thou for his al Raschid  
 kill me? slaughter

مشهورة لقتلى قال لا بل استحقاقاً قال ابو نواس  
 deservedly for my lusting  
 noun of action, slaughter  
 10th from حق

فإن الله تعالى يحاسب ثم يعفو ويعاقب  
 and punishes pardons them calls to most high but  
 3rd عقب account  
 3rd حسب

فبم استحققت القتل قال بقولك  
 have I and for  
 deserved what  
 for thy saying

أَلَا فَاسْقِنِي خَمْرًا وَ قُلْ لِي هِيَ الْخَمْرُ  
 oh ! wine then give me  
 to drink  
 imper. سَقَى

وَلَا تَسْقِنِي سِرًّا إِذَا أَمَكَّنَ الْجَهْرُ  
 publicity is possible when in secret and do not give  
 me to drink

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَفَعَلِمْتَ أَنَّهُ سَقَانِي وَ  
 gave me whether do you  
 to drink he know

شَرِبْتُ قَالَ أَظُنُّ ذَلِكَ قَالَ اتَّقِئْنِي عَلَى ظَنِّ  
 I drank I suspect so suspicion

وَبَعْضُ الظَّنِّ إِثْمٌ قَالَ قَدْ قُلْتَ أَيضًا مَا تَسْتَحِقُّ بِهِ  
 some a sin\* thou dost  
 deserve

الْقَتْلُ قَالَ مَا هُوَ قَالَ قُلْتَ فِي التَّعْطِيلِ  
 atheism

مَا جَاءَنَا أَحَدٌ يُخْبِرُ بَأَنَّهُ  
 came inform us  
 aor. 4th خَبَرَ

فِي جَنَّةٍ مُذْ مَاتَ أَوْ فِي النَّارِ  
 he died since Paradise (hell) fire



قال أَفَجَانَا أَحَدٌ يَا أَمِيرَ الْمُؤْمِنِينَ قال لا قال  
 and did there come  
 اتَّقَتْنِي عَلَى الصِّدْقِ قال أَأَلَسْتَ الْقَائِلَ  
 The sayer art thou not truth

كَيْسَ  
 يَا أَحْمَدُ الْمُتَرَجِّى فِي كُلِّ مُلَمَّةٍ  
 Ahmed oh trusted in accident  
 8th رجا hope = Mohammed fem. agent 4th from

قُمْ سَيِّدِي نَعِصْ جَبَّارَ السَّمَوَاتِ  
 my lord rise let us rebel against the mighty one of the heavens  
 1st pl. apocop-ated aor. of عَصَى

قال يَا أَمِيرَ الْمُؤْمِنِينَ أَوْصَارَ الْقَوْلِ فَعَلًا قال  
 and did it become? a deed  
 1st pl. apocop-ated aor. of عَصَى with interrog. part. ۱ and conj. و

لا أَعْلَمُ قال يَا أَمِيرَ الْمُؤْمِنِينَ اتَّقَتْنِي عَلَى مَا لَا  
 know

تَعْلَمُ قال دَعْ هَذَا كُلَّهُ فَدَ اعْتَرَفْتَ فِي  
 leave this all of it thou hast confessed  
 imp. ودع 8th عرف

مَوَاضِعَ كَثِيرَةٍ مِنْ شِعْرِكَ بِمَا يُوجِبُ الْقَتْلَ وَهُوَ  
 many places pl. of thy poetry makes incumbent  
 4th of وجب aor.

الزَّانَا قَالَ أَبُو نَوَاسٍ قَدْ عَلِمَ اللَّهُ هَذَا مِنْ قَبْلِ  
before knew fornication

عَلِمَ أَمِيرُ الْمُؤْمِنِينَ فَأَخْبَرَ أَنِّي أَقُولُ مَا لَا أَفْعَلُ قَالَ  
and informed  
4th of خبر

تَعَالَى وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ أَلَمْ تَرَأَهُمْ  
seen the erring there follow the poets  
2nd sing. aorist from رأى apocopo-  
pated after لم\*

فِي كُلِّ وَادٍ يَهِيمُونَ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ  
do not do wander valley

فَقَالَ الرَّشِيدُ خَلُّوا سَبِيلَهُ  
his way let him go

The next extract is from the pen of M. Francis Merrash, of Aleppo, and is an imitation of the *موشحات* or "Ornate Lyrics" invented by the Arabs of Spain. It is written in good classical Arabic, and the student is recommended to learn it by heart, as the rhythm, which is particularly flowing, will teach him to observe the proper accent of the words.

\* Kor'an, ch. 26, v. 224.



Metre "*Raml.*"

فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلَاتُنْ

fáilátun | fáilátun || fáilátun | fáilat  
 — ' — ' — || — ' — ' — ||| — ' — ' — || — ' — ' —

أَيُّهَا الظَّبْيُ الْمَفْدَى أَنْتَ لِلْبَدْرِ مَشَقِيقٌ  
 own-brother full-moon whose ransom fawn oh!  
 I am

past part. from  
 2nd conj. فدى

لَكَ عَيْسُ الْحَبِّ تُحَدِّدُ عَلَى قَلْبِي الطَّرِيقُ

road my heart are driven love yellow  
 حدو camels  
 pl. of عيس

دور

strophe

خَدَّكَ الْقَانِي أَرَانِي مَاءَ وَرْدٍ فِي لَهَيْبٍ  
 conflagra- of rose water showed-me crimson thy  
 tion 4th of رأى cheek

وَمُحَيَّاكَ سَبَانِي بَسَنَى الْحَسَنِ الْعَجِيبِ  
 wondrous beauty with flash captivated thy face  
 me

أَنْتَ مَا بَيْنَ الْحَسَنِ بَدْرٌ تَمُّ لَا يَغِيبُ  
 sets goes away full amongst  
 غيب

وَعَزَّالٌ رَاحَ عَمَدًا لَدَمَ الْأَسَدِ يَرِيقُ  
 ghazelle goes deliberately to the blood shed  
 aor. 4th of ريق

تُغَرِّكُ الْبَاسِمُ أَبَدَى لَوْلَا بَيْنَ عَقِيقٍ  
 thy mouth displays smiling (row of teeth and gums)  
 4th of بَدَى

بِالَّذِي أَنْشَأَ قَوَامَكَ فَتَنَةً بَيْنَ الْأَرَاكِ  
 by Him who! stature caused to grow  
 4th of أَنْشَأَ  
 the *Arák* trees a source of trouble

زَرَ أَخَا الشَّوَقِ غُلَامَكَ لَا تَخَفْ عَيْنًا تَرَكَ  
 visit thy ser- long- brother  
 imp. of زَارَ  
 vant ing of  
 fear  
 apoc. aorist of خَاف used as prohibitive.  
 sees thee eye

حَمَلَ الصُّبْحَ إِمَامَكَ وَحَمَى اللَّيْلُ وَرَاكَ  
 advances to attack before morning thee  
 defends night behind thee

وَعَدَا الْعَنْبِرُ عَبْدًا لَكَ وَالْمِسْكُ رَفِيقُ  
 was (lit. was in the morning.)  
 slave ambergris  
 companion musk

وَالْمَعْنَى لَكَ مَدَّ يَدَ مِثْقَالٍ وَثِيقٍ  
 captive pass. part. 2nd from عَنِ  
 stretched (the alif is for the sake of the rhyme)  
 firm of compact hand



دور

لَيْنَ	الْأَعْطَافِ	رَفِيقًا	لَمَتْنِي	عَنِّي	تَمِيلُ
soft gentle	sides pl. of عَطَفَ	be kind!	till when	from me	turn aor. 2nd from مال
أَتْلَفَ	الْأَحْشَاءِ	رَشَقًا	فَاعِمٌ	الْخَدَّ	أَسِيلُ
destroyed 4th conj. تَلَفَ	heart (bowels) pl. of حَشَوُ	by a shot	soft of	cheek	soft cheek
فَجَرَى	دَمْعِي	وَجَدَا	مِنْ لَظَى	الْعَشِقِ	الْمَحِيقِ
and run	my tears	through passion	flame	love	encompassing agent 4th conj. حَاقَ
مَنْ	لِصَبِّ	قَدْ تَصَدَّأَ	لِغَرِيقٍ	وَ	حَرِيقٍ
who brings help	for a lover who	is exposed to 5th of مَدَى	drowning		burning

دور

لَسْتُ	لَا وَاللَّهِ	أَسْلُو	عَنْ هَوَى	فِي	أَسْتَقَرُّ
I am not (will not)	no! by God	be con- soled	love	in me	is settled 10th of قَرَّ
فَالْهَوَى	يَنْدُو	وَيَحْلُو	كُلَّ مَا	جَفَّ	وَ مَرٌّ
love	wets	sweetens	whatever	gets dry	is bitter
وَرَخِيسٌ	السَّعَرُ	يَغْلُو	فِيهِ	وَالْغَالِي	أَسْتَمِرُّ
and cheap	price	grows dear		the dear	keeps so 10th conj.

رَشِيقٌ	أَلْعَظْفُ	لَدَن	قَدَا	يَهُو	لَمْ	مَنْ	بَيْسَ
straight	sides	soft	stature	loves	apocop. after		has ill luck

بُفِيقٌ	لَا	وَنُورٌ	يَهْدِي	لَيْسَ	غَاوٍ	فَهُو
awakes, revives aor. 4th of فَاق		sleeper	get guided aor. pass. of هَدَى	does not	erring agent of غَوَى	



## PART II.—THE MODERN DIALECT.

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THE modern or vulgar dialect differs from the classical language in—1, Pronunciation ; 2, Simplifying grammatical forms ; 3, Vocabulary, especially in the introduction of foreign words ; 4, The use of local idioms.

### PRONUNCIATION.

The long vowel  $\bar{a}$  is often pronounced, especially in Syria, like our *ay* in *pay*, as كلاب pronounced *K'layb*, “dogs.”

A short vowel at the beginning of a word is frequently omitted in the pronunciation, as in the example, *K'layb* for *Kiláb*.

ث is pronounced by Syrians and Egyptians sometimes as *t*, as in ثلاثة *t'láté*, “three,” and sometimes as *s*, as حديث *hadís*. The Bedawín Arabs generally give it the proper sound of *th* in *thing*.

ج is pronounced in Egypt like our hard *g* in *go* ; in Syria it approaches to the French *j* in *journal*. Some Arabs, as those of Zanzibar, pronounce it almost as *y*, as جبل *yebel*. The proper sound is *j* in *John*.

ذ is sometimes pronounced like *d*, as هَذَا *háda*, sometimes like *z*, as الذى *ellazí*. The proper sound is that of *th* in *that*, and is used by the Bedawín.

ظ is pronounced sometimes like a strong *z*, as عظيم *'azím* "grand," sometimes like ض, as ظَهر *dhohr*, "mid-day."

ق properly pronounced like a very guttural *ck* in *stick*, is often confounded, especially in Syria and Egypt, with the *hemzah*, as قال, pronounced 'ál. The Bedawín almost always pronounce it like *g* in *go*, as قُمْ *gum* for *kum*, "get up."

ك is pronounced in some parts of Palestine and by some of the Arabs of the Syrian desert like our *ch* in *church*, as كلب *chelb* "a dog." But elsewhere it is sounded as *k* in *kiss*.

The diphthong و is pronounced in certain words nearly like our *o*, as يوم *yóm*.

ي is more often pronounced like *ai* in *wait*, than properly, like *i* in *wine*, e.g. بيتك *baytak* "thy house."

The short vowels ا — — are very indistinctly pronounced, and are modified greatly by the strong consonants; thus, in فهمت *fehEmt*, "I understand," الحمد لله *el hamdu lillah*, and ذربه *dhuraboh*, the *fethah* is pronounced respectively as *e* in *let*, *a* in *lamb*, and *u* in *luck*. So *kesrah* hovers between *i* and *e*, and *dhammah* between *u* and *o*, according to the consonant which it follows. In the first syllable of words, as has been said above, the short vowels are scarcely sounded.

In words beginning with م *mim*, the first syllable, *mu*, is changed to *em*, as emkaddem, مَقْدَم *"commander."*

The long vowels ٱ, ى, and ى are not pronounced long at the end of a word, the penultimate taking the accent, as ٱرءو *yérju*, not *yerjú*.

## THE VERB.

The final short vowels of the preterite and aorist are dropped ; the second person fem. singular ends in long í, and the termination *tum* of the 2nd plural masc. of the preterite becomes *tú*.

The following is the modern conjugation of the verb كتب “to write.”

### *Preterite.*

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
3. kéteb	kétebet	kétebú	ketébú
2. ketébt	ketébtí	ketébtú	ketébtú
1. ketébt		ketébna	

### *Aorist.*

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
3. yéktub	téktub	yéktubú	yéktubú*
2. téktub	téktubí	téktubú	téktubú
1. éktub		néktub	

### *Imperative.*

Masc.	Fem.	Plural.
2. éktub	éktubí	éktubú

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\* The Bedawín often use *yéktubin*.



*Agent.*

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
kátib	kátibeh	katibín	kátibát

*Verbal Noun.*

Kitábeh

The dual is very rarely employed in modern Arabic.

In Egypt and Syria the syllable ب *b'* is prefixed, to all persons of the aorist except to the first plural, when *m'* is substituted. The aorist becomes—

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
3. b'yéktub	b'téktub	b'yéktubú	b'yéktubú
2. b'téktub	b'téktubí	b'téktubú	betéktubú
1.	béktub	m'néktub	

With *doubled* verbs, the *bi* and *m'* form a syllable with the first letter of the word; thus, بَتَمَدَّ *bet-mudd*, “thou extendest,” مَنَمَدَّ *men-mudd*, “we stretch,” &c. In verbs of this class the form مَدَّيْتُ is always used in the preterite instead of مَدَدْتُ.

To define more exactly the time expressed by the aorist as present or future, the following means are employed:

In Egypt and Syria the present is expressed by prefixing the word عَمَّال “doing,” declined according to gender and number, to the aorist, thus:—

*húwa* ‘ammál b'yéktub, “he is writing.”

*híya* ammálé b'téktub, “she is writing.”

*hum* ammálín b'yéktubú, “they are writing” (masc.).

*hum* ammálát b'yéktubú “they are writing” (fem.).

Sometimes the agent form of the verb *راح*, “to go” is used with a similar signification, as *انا رايح ana ráih*, “I am going to . . . .”

The future is expressed by the word *بد bidd* or *bedd*, with the affixed pronouns, followed by the aorist, as

*يدّ يكتب biddo yéktub*, “he shall or will write.”

*يدّها يكتب biddhá téktub*, “she shall or will write.”

*بدك تكتب biddak téktub*, “thou wilt write.”

*بدك تكتبي biddik téktub*, “thou (fem.) wilt write.”

*يدهم يكتبوا biddhum yéktub*, “they will write.”

*يدي اكتب biddí éktub* “I will write,” &c.

The *ب* and *م* are not prefixed to the aorist after *بد*, and the alif of the 1st person is elided, as *يدي اروح biddí 'rúh*, not *biddí arúh*.

The imperfect is made with *كان* declined throughout, followed by the aorist without the prefixes *ب* and *م*, as

*كان يكتب kán yektub*, “he was writing.”

*كانت تكتب kánat tektub*, “she was writing.”

*كنت اكتب kunt ektub*, “I was writing,” &c.

The agent may be used with *كان* as in English, *e.g.* *كان رايح kán ráih*, “he was going.”

The pluperfect is formed as in the classical language by *كان*, followed by the preterite, the short vowels being of course omitted.

*كان كتب kán kéteb*, “he had written.”

*كانت كتبت kánat kétebet*, “she had written.”

*كنت كتبت kunt ketébt*, “I had written,” &c.



The past-future is formed by the aorist of كان with the preterite, as

يكون كتب *yekún kéteb*, "he will have written."

تكون كتبت *tekún kétebet*, "she will have written."

تكون كتبت *tekún ketébt*, "thou wilt have written," &c.

The tenses are used in the same manner as in the classical language.

In conditional sentences, for instance, the preterite is employed, even although past time may not be referred to, as ان كتب لي رديت له *izá 'radt*, "if you wish," ان كتب لي رددهت له جواب *in kéteb lí raddeit loh jewáb*, "if he writes to me I will send him back an answer"; the apodosis may be, however, in the aorist, and we may say ان كتب لي ارد له جواب *in kéteb lí arudd loh jewáb*.

The agent of a verb signifying something done, of which the effect remains is sometimes used in a past sense, as انا حاط طالصحون في الخريستان *ana hátit es s'hún fi'l kheristán*, "I have put plates in the cupboard."

The Passive voice is very rarely used in modern Arabic, except in the past participle of the form مَفْعُول, as مضروب *madhrúb*, "beaten"; موجود *maujúd* (*au* as *ow* in "cow"), "existing," "at hand." This form is of very common occurrence. Instead of the passive, one of the other derived forms is used, as انكسر *enkésser* "to be broken," تزوج *etzawwaj* "to be married."

The derived conjugations are used much the same as in classical Arabic, some few verbs undergoing slight phonetic changes, as استأنى *esta'ná*, "to wait for," becomes *esténna*; استراح *esteráh* becomes occasionally استريح *esteraiyyeh*.



In feminine passive participles derived from defective verbs, the termination *ة* becomes *اية* *aiyeh*, as *منحلاة* *mukhallát*, pronounced *m'khallaiyé*, "left."

The rules for the conjugation of the Irregular verbs are precisely the same as in classical Arabic.

The verb *جاء* "to come," is pronounced *édja* in the preterite; the imperative is *édji*, for which, however, *نعال* *ta'ál*, is almost always substituted.

From *رأى* "to see," the second conjugation becomes *رأى*, *يرى*, and sometimes *ورى*, "to show."

The verb *جاء* "to come," when followed by the preposition *ب*, signifies in classical Arabic "to come with," "to bring." This in the modern dialect becomes *جاب* *jáb*, which is treated as a single word, and regularly conjugated: *جاب* "he brought," *jibt* "I brought," *bitjib* "thou bringest," *jib* "bring," and so on.

## NOUNS.

The diminutive is of very common occurrence in the modern dialect, especially in adjectives as *صغير* *sogheiyír*, "little," *كويس* *kwaíyis*, "pretty," *شوية* *shuweíyeh*, "a little."

Feminine nouns in *ة* are pronounced as if that termination were written *اية*, as *عصاة* "a stick," pronounced *'ašúyeh*.

The plurals are formed as in classical Arabic, except that occasionally the sound feminine plural in *ات* is used even for masculine objects, as *حصان* "a horse," pl. *حصانات*.

The plurals of Turkish titles, such as *باشا* *Básha*, "Pasha," *آغا* *Agha*, &c., are formed in *وات* e.g. *باشاوات*,

أَغَاوَات ; sometimes the plural of بَيْك *Bek* “Bey,” is similarly formed بِيكَوَات *békawát*.

The form أَفْعَلْ signifying *colour*, &c., makes its plural فُعْل , as أَحْمَر *aḥmar*, “red,” أَبْيَض حُمْر *abyadh*, “white,” pl. بِيض *bídh* (for بَيْض).

Adjectives in ي , make their plurals by adding ة , as أَنْكِلِيزِي “an Englishman,” pl. أَنْكِلِيزِيَّة *inkilízíyeh*.

In addition to the classical style of placing two nouns in construction, كِتَاب الرَّجُل *kitáb ar rajul* (pronounced *rájil*), “the book of the man,” the modern Arabs employ different locutions, as—

In Egypt بَتَاع , and in Syria مَتَاع , “belonging to,” are used; thus, كِتَاب بَتَاع الرَّاجِل *el kitáb b'tá' er rajil*. مَتَاع and بَتَاع are declined, fem. *b'tá't* pl. *b'tú'* e.g. الْعَصَا *el 'asá'eh* *b'tá'toh*, “his stick,” الْكُتُب بَتَوَع *el kutub b'tú'oh*, “his books.”

In Arabia proper, حَق *hakḥ* is used in the same sense as كِتَاب حَق *el kitáb hakḥí*, and in Bagdad مَالِي , مَال *el kitáb málí*, “my book”; these words are not declined.

## PRONOUNS.

The personal pronouns are nearly the same as in the Classical:

*ana* “I.”

*ent* or *ente*, masc., *enti* or *entí*, fem. “thou.”

*húwe* or *hú*, “he,” *hí* or *híye*, “she.”

*entum* or *éntu*, “you.”

*hum*, masc., *hunne*, fem. “they.”

The affixed fem. pronoun becomes *ik* after a consonant,



and *kí* كى after a vowel, as *kitábik* “thy book,” ضربوكى *dharabúkí*, “they struck thee.”

The affixed masc. pronoun ك becomes *ak* after a consonant, and *k* after a vowel; thus, *kitábak*, “thy book,” *dharabúk*, “they struck thee.”

ضرب becomes *o* or *oh* or *h*, as *dharabo*, “he struck him,” *dharabúh*, “they struck him.”

The affixed pronouns are sometimes used instead of the isolated ones, as *má dāmāk hōn* ما دامك هون, “whilst thou art here.”

When a verb takes two pronouns for its complements, as, “he brought it me,” the first may be affixed to the verb, and we may say, *jáboh lí* جابه لى or it may be put last and introduced by the word *íyyáh* ايا, as *jáb lí íyyáh*, “he brought me it.”

This word *íyyáh* ايا, preceded by the conjunction *wa* و, is used for “with,” as *roh wa íyyáh* روح و اياه, “go with him.”

For the reflexive pronouns, the words *zát* ذات and *naḥs* نفس are used with the affixed pronouns, as—

*shifto b'zát* شفته بذاته, “I saw him himself.”

*katal hálo* قتل حاله, “he killed himself.”

The isolated pronoun is used for emphatic repetition, as in the classical language,

*háda kitábí ana* هذا كتابى انا, “this is my book.”

The preposition *il* ل used with pronouns is often pronounced *il*, like “ill” in English, as *ílo*, “to him,” *íli*, “to me.”

The demonstrative pronouns are slightly different from the classical.

The **هـ** is often dropped from the beginning of **هذا** and its compounds, as **ذا** "this," **ذاك** "that," and in Egypt these are placed after the word **ذا الكتاب** *el kitáb da* (or *dí*).

When **هذا** and **هذى** or **هذ** are used, and followed by the article, it is shortened into *hal*, as **هكتاب** *hal kitáb*, for **هذا الكتاب**, **هلبنت** *hal bint* for **هذه البنت**, **هرجل** *harrájil* for **هذا الرجل** "this man."

The plural of **هذا** and **ذا** is *hádól* and *dol*.

The relative pronouns, **الذى**, &c., become **آلى** *elli*. **الذى** is often used for "since," "inasmuch as," e.g. **الحمد لله الذى** "thank God that I have seen you."

**مَنْ** "who" becomes *mín*.

"What" is expressed by **ماذا**, **أيش**, or **أى**, as **ما ذا بتريد** *má dhá b'tríd*, **أيش بتريد** *aish b'tríd*, **أى بتريد** *b'tríd ay*, all meaning "what do you want?" (**أيش** is for **أى شىء** *aiyyu shaiin*, "what thing?")

"Which" or "what" is in Syria **أينا**, and in Egypt **أنا**, as **أنا كتاب** *ana kitáb*, "which book."

## NUMERALS.

The numerals are the same as in classical Arabic, except that from 10 to 19 they are contracted as follows:

أحد عشر	11	becomes	حدهش <i>hadd'ash</i> .
اثنا عشر	12	,,	اتنعهش <i>etn'ash</i>
ثلاثة عشر	13	,,	ثلثعهش <i>t'lét'ash</i> .
أربعة عشر	14	,,	أربعتعهش <i>arba't'ash</i> .
خمسة عشر	15	,,	خمتعهش <i>khamst'ash</i> .



ستة عشر	16	becomes	ستعش <i>sitt'ash.</i>
سبعة عشر	17	„	سبعتعش <i>seba't'ash.</i>
ثمانية عشر	18	„	ثمانتعش <i>t'mánt'ash.</i>
تسعة عشر	19	„	تسعتعش <i>tisa't'ash.</i>

These are used for both genders.

### TO HAVE.

The verb “to have” is expressed by prepositions ; the following examples will show their use :

أيش بك *aish bek*, “what is the matter with you  
(what have you) ? ”

لي أراضى هناك *lí arádhí hunák*, “I have lands there.”

عندى كتاب *'andi kitáb*, “I have a book.”

معى فلوس *ma'í f'lús*, “I have money.”

A debt is expressed by ل for the creditor and عند for the debtor, as

لى عنده فلوس *lí 'ando f'lús*, “he owes me money.”

### TO BE.

This is expressed by the preposition فى “in,” or فيه “in it,” e.g. فى عندكم موية *fí 'andkum moiye*h, “have you water (is there with you water) ? ” ما فى *ma fí* or ما فى *andná*, “we have not,” “there is not.” كان فى موية “there was some water.” يكون فى “there will be.”

## NEGATION.

The negation is formed by prefixing ما and adding ش (= شَيْئاً “at all”), like the French “ne—pas,” as ماشفتوش *má shiftúsh*, “I have not seen him,” where the affixed pronoun هُ “him” becomes و or ú for ó, as above.

In Syria, especially, ما followed by اَنْ is used with the personal pronouns, as

ما نى رائح *manní* (for *ma anní*) *ráyeh*, “I am not going.”

ما نك رائح *mannek ráyeh*, “thou art not going,” &c.

The final ش without the preceding ما is sometimes used in asking a question, as

ما عباره معكش من مصر *ma‘aksh min maṣr ‘ebárah*, “have you any statement (news) from Cairo?”

## MODERN LOCUTIONS.

The following are a few other locutions in common use in Modern Arabic :

آدى behold !

آدنى جيت here, I have come.

آب جزم آنت عاوز تروح really, as must you really go?

أبصر let 's see ! who knows ?

أبصر ما جاش ليه *abṣar má jásh li-ey*, who knows why he has not come ?

از آى how ?

الذى الذى who, that, as

كتر خيرك اللى تعبت من هانى كذا I am much obliged to you for taking so much trouble on my account.



أَنْبَارِحَ *embáreh* = أَلْبَارِحَ yesterday.

وَأَمَّا — or أَمَّا either . . . or, as  
 أَمَّا تَقْعَدُ وِ أَمَّا تَرْوَحُ either sit down or else go.

أَمَّا or أَمَّا then, in that case, as أَمَّا come, then!

أَنْجَقَ *anjak*, scarcely, hardly.

أَيَّا (وَأَيَّا) as

رَحَّ وَأَيَّاهُ go with him.

أَيَّمَتِي when?

أَيُّوهُ yes.

أَيَّ وَآلَهُ yes, indeed (also  
 used for "good-bye").

بَخْتِ luck.

يَا بَخْتِكَ how lucky for you.

بَدَّ or بَدَّ necessity, as

مِنْ كُلِّ بَدَّ تَعَالَ come  
 without fail.

لَا بَدَّ مَا يَجِي he is sure  
 to come.

إِنْ كَانَ بَدَّكَ تَجِي تَعَالَ if you  
 must come, come!

بَدْرِي early.

بَرَّا out, as

إِنْ كُنْتَ طَالِعَ بَرَّا if you  
 are going out.

بَرَّهَ the same still, as

هُوَ بَرَّهَ it is he himself.

بَرَّهَ شَابَّ he is still  
 young.

بَسَّ enough, only,

ثَلَاثَةَ بَسَّ only three.

تَعَالَ بَسَّ come, that  
 will do.

بَشَقَّةَ other, separate, as

دَا بَشَقَّةَ that is quite  
 another thing.

بَشْوَيْشَ gently.

بَعْدَ "after," is also used to  
 express "yet," "still,"  
 like the French *encore*.

بَقَا then!

تَعَالَ بَقَا come, then.

بَقَا مَا أَنْتَ أَشَ جَائِي are not  
 you coming, then?

تَا as تَانُوح let 's go then.

قَوَّام at once (frequently used in the desert).

قَوِي very, as

أَلْعَالِمَه دِي كَوِيْسَه قَوِي  
this singing girl is  
very pretty.

كَم or كَام how much?

كَمَان or كَمَان again.

كَيْف how, as.

بَكَيْفَكَ as you like.

تَوَّما or تَو just now, as

تَوَّما نَام he has just  
gone to sleep.

تَوَّه فَايَتْ he has just  
gone by.

جَدَّا very, as

قَوِي جَدَّا very strong.

جَوَّا inside (the opposite of  
(بَرَّا)).

خُوش مَا كَان whatever hap-  
pens, under any circum-  
stances.

دُغْرِي دُغْرِي doghrí, straight,  
exact, as

رُوح دُغْرِي go straight  
on.

أَلْسَاعَة ثَلَاثَه دُغْرِي three  
o'clock precisely.

رَيْت or يَا رَيْت as

يَا رَيْت يَطِيب would that  
he might get better!

يَا رَيْتَنِي مَا كُنْتُ عَرَفْتَه وَاصِل  
would I had never known  
him. (لَيْت is for رَيْت.)

سَوَّا together, equal, as

فَرَكَب سَوَّا لِلصَيْد we will  
ride to the chase to-  
gether.

كُلَّه عِنْدَه سَوَّا it is all the  
same to him.

ش — at the end of a  
word is used as an in-  
terrogative, as

حَدَش جَا has anyone  
come.

بَش (Persian شَو بَش)  
bravo!

شَوِيَه a little.

عَظِيم certainly!



قَدَّ آيس how much?

قَصْرَه in short.

على على خاطر , على شان  
sake of.

عَمْرِي in my life, never.

لِلْسَّاعَةِ = لَسَّه yet, not yet, as

لَسَّه مَا جَاش he has not  
come yet.

مَا فِيش there is not, I have  
not.

مِنْ شَان for the sake of.

كثير = مَشْوَار much (in Syria).

نَصْف = نَص half.

هَنْتَرِي or هَلْ تَرِي let us see,  
who knows!

يَعْنِي that is to say.

It also asks a question:

يَعْنِي مَا نَكُونُش نَافَعِينَ  
shall not we profit?

Besides the above, there are a few words that differ from those used in classical Arabic, such as—

رَاي instead of رَاى “to see”;

شَيْء (in Egypt) instead of شَيْء “a thing”;

وِش (pl. وِشوش) wish (pl. w'shūsh) for وَجْه “a face.”

and purely local idioms, such as—

بِالزَّف (in Algiers) instead of كَثِير “very much”;

هَلَقَيْت (in Palestine)

هَلْ وَقَيْت “this time” = “now.”

These, however, must be learnt by practice.

## READING EXERCISES IN COLLOQUIAL ARABIC.

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EXTRACT from رَحْلَةُ أَبِي نَظَّارَةَ زَرْقَاءَ *Rahlat Abi Nadhdhára Zerká* (The journey of Father Blue-Spectacles), a political and satirical journal, published in Paris by Professor James Sanú'a, an exile from Cairo.

[The dialect is Arabic, as spoken in Egypt; the words are all to be read without final vowels, except where these are put in. The spelling represents the vulgar pronunciation, as نَضَّارَةَ for نَظَّارَةَ, and so on.]

*Conversation between Abu Khalíl and Abu Naddára Zarká at the Café Riche on the Boulevard des Italiens, on the evening of the 14th of July 1878, in Paris.*

*Abu Khalíl.*—O, James; oh father of spectacles, we are glad to see you in Paris, you clever fellow! Have you any news of Egypt to cheer up my soul with?

مَحَاوَرَةٌ بَيْنَ أَبِي خَلِيلٍ وَأَبِي  
نَظَّارَةَ زَرْقَاءَ عَلَى قَهْوَةِ رَبِيشٍ فِي  
بُولْفَارِ دِيزِيتْلِيَانِ فِي لَيْلَةِ أَرْبَعَةِ  
عَشَرَ ثَوَلِيُو سَنَةِ فِي پَارِيزِ

أَبُو خَلِيلُ  
يَا جَمَسُ يَا بُو نَضَّارَةَ  
أَنْسَتِ پَارِيزَ يَا شَاطِرُ  
مَعَكْشِ مِنْ مَصْرَ عِبَارَةَ  
تَنْعَشِ بِهَا مِنْنِي الْخَاطِرُ



*Abu Naddara.*—If you like me to tell you, I will tell you about Egypt, oh, brilliant of aspect! After joy it has returned to weeping from the fire of its grievous accidents,

أبو نضارة  
إِنْ رَدَّتْ أَحْكِيْلَكَ أَحْكِي  
عَنْ مَصْرٍ يَا بَاهِيَ الطَّلَعِ  
بَعْدَ الْفَرْحِ عَادَتْ تَبْكِي  
مِنْ نَارِ حَوَادِثِهَا الْوَلَعِ

Egypt the happy, the protected, was joyful in honour; but to-day you see her sad, angry at the abasement of her lot.

مَصْرُ السَّعِيدَةِ الْمَحْمِيَّةِ  
بِالْعَزِّ كَانَتْ فَرَحَانَهُ  
وَالْيَوْمَ تَشُوفُهَا مَحْمِيَّةِ  
مِنْ ذِلِّ حَالِهَا زَعْلَانَهُ

There is no freedom in Egypt, and tyranny has left her crushed. If you want to know the particulars, look through my "blue spectacles."

فِي مَصْرٍ مَافِيْشِ حُرِّيَّةِ  
وَالظُّلْمِ خَلَّاهَا دَقَّةِ  
وَإِنْ رَدَّتْ تَدْرِي الْكَيْفِيَّةِ  
أَنْظُرْ بِنَضَارَتِي الزَّرْقَةِ

In Egypt the tyranny of the *Sheikh el Hârah*\* is as manifest as the shining sun; he ordered the shutting up of the Spectacles, suppressed them for

فِي مَصْرٍ جَوْرُ شَيْخِ الْحَارَةِ  
ظَاهِرٌ كَمَا الشَّمْسُ الْوَاضِحَةِ  
أَمَرَ بِتَقْلِ النَّظَارَةِ  
أَكْمَنَهَا لِجَالَةِ فَاضِحَةِ

\* *Lit.* "the elder of the quarter," but it also signifies "a pimp." The ex-Khedive is meant.

showing up his circumstances.

I have travelled from Cairo, but my nightingale is singing there. He has taken hold of my bright spectacles, but Paris is full of (*lit. exhales*) them.

If I live I will go back again to Egypt and see my friends. And if I do, my brethren will keep on having pity on me, together with my friends.

*Abu Khalil.*—Alas, for these! oh, Abu Naddara, alas! oh dear! By God, your words desolate me, oh Sheikh! Praise to God for your safety. O day fortunate in your arrival. What did you keep away so for. I travelled from Egypt on the same day that you travelled yourself, only in the afternoon. And I left you in Alexandria to take breath, and enjoy yourself, and associate with the youth of the city of “the two-horned one” (Alexander), who, according to what I hear (reaches me), love you like their two eyes. But I turned my back on it, my boy, and embarked

K a h a h a

سَافَرْتُ مِنْ مِصْرَ الْقَاهِرَةِ  
وَبَلْبَلَى فِيهَا صَاحِبِ  
وَمَسَكَ نَضَارَتِي الْبَاهِرَةِ  
مِنْهَا لِيَارِيزَ صَارَ فَايَحِ  
إِنْ عِشْتُ أَرْجِعْ بِالتَّانِي  
لِمِصْرَ وَأَنْظُرَ أَحِبَّابِي  
وَإِنْ بَتَّ تَبَقِيَ إِخْوَانِي  
يَتَرَحَّمُوا مَعَ أَصْحَابِي  
أَبُو خَلِيلَ—بُوسَةَ عَلَى دُولِ يَا بُو  
نَضَارَةُ بُوسَةَ \* أَخ \* وَاللَّهِ وَحْشَنِي  
كَلَامَكَ يَا شَيْخَ \* الْحَمْدُ لِلَّهِ  
بِالسَّلَامَةِ يَا نَهَارَ مَبَارَكِ بُو صَوْلِكَ  
أَنْتَ غَبْتَ كَدَا لِأَيِّهِ أَنَا سَافَرْتُ  
مِنْ مِصْرَ يَوْمَ مَا سَافَرْتُ أَنْتَ  
إِنَّمَا بَعْدَ الظُّهْرِ وَخَلَيْتَكَ فِي  
أَسْكَندَرِيَّةَ تَشَمُّ نَفْسَكَ وَتَشْطَحُ  
وَتَأْنَسُ شَبَّانَ مَدِينَةِ ذِي الْقَرْنَيْنِ  
الَّتِي عَلَى مَا بَلَغَنِي بِحُبُّوكَ زِي  
عَيْنِيهِمْ وَأَنَا حَطَّيْتُ كَتَفَ يَأُولَيْدِ  
وَرَكَبْتُ بِأَبُورَ الْبَرَنْدَنِزِي الَّتِي



(rode) on the Brindisi steamer which they talk about, and I came here quicker than lightning. And here I have been more than a fortnight waiting for you. How long did you stay in Alexandria? And how long in Malta? And how long in Marseilles? For God's sake tell me it at length, and let me share (present me with) those rare (stories) of yours; I cannot console myself (without) your charming speeches. Now here is the reason for my starting from my dear home, and coming to (being present in) these parts. Come! now then! what is it? Give something which you have, give! and refresh the ears of your friend Abu Khalíl.

*Abu Naddára.*—Upon the eye and the head (with pleasure), oh Lord of men! If I don't tell my rare stories to you, who am I going to tell them

يَقُولُوا عَلَيْهِ وَجِيتَ هُنَا أَسْرَعَ مِنْ  
الْبَرْقِ وَأَهْوَى صَارِلِي فِي أَنْتَظَارِكَ  
يَجِي زِيَادَةٌ مِنْ جَمْعَتَيْنِ أَنْتَ  
قَعَدْتَ كَمْ يَوْمٍ فِي أَسْكَندَرِيَّةٍ وَكَمْ  
يَوْمٍ فِي مَالِطَةٍ وَكَمْ يَوْمٍ فِي  
مَرْسِيلِيَا بِاللَّهِ تَحْكِي لِي بِالتَّطْوِيلِ  
وَتُحْفِينِي بِنَوَادِرِكَ دَا أَنَا مَا  
أَسْلَاشُ أَقْوَالِكَ الظَّرِيفَةِ وَأَدَى  
سَبَبِ إِرْتِحَالِي مِنْ وَطَنِي الْعَزِيزِ  
وَحُضُورِي لِهَذَا الظَّرْفِ \* يَا إِلَهَ  
يَقَامَالِ هَاتِ مِنْ عِنْدِكَ هَاتِ  
وَرَطِّبْ مَسَامِعَ صَدِيقِكَ أَبُو خَلِيلِ \*

أَبُو نَضَارَةَ—عَلَى الْعَيْنِ وَالرَّاسِ  
يَا سَيِّدَ النَّاسِ إِذَا مَا حَكَيْتَشْ  
نَوَادِرِي لَكَ رَايَحَ أَحْكِيهَا لِمَيْنِ  
أَحْسَنَ مِنْكَ وَاللَّهِ أَنْ الْقُلُوبَ

\* This expression *يَا إِلَهَ* is used for "come in," or, "let us go," it is probably from the Persian *يَلیدن*, and not the Arabic "oh God!"

to better than you? By God! verily hearts are with each other, and “from heart to heart (there is) a messenger.” Only you have turned out more sagacious than me, and he spoke the truth who said, “I showed him the way, and he got to the door before me.” Because you started after me and arrived before me. And what did you do, oh delight (coolness) of my eyes! in the few days that you were here?

*Abu Khalíl.*—No business, and nothing to occupy me. Keeping my eyes open. Oh sheikh! a man here in Paris *must* be pious.

*Abu Naddára.*—For God’s sake explain yourself! “pious,” how, while he is in a land of infidelity?

*Abu Khalíl.*—Excuse me. Now look, Sir; one of us in this great city keeps on thinking all the day, because wherever he turns, right or left, there is nothing before him but sweet faces, like rose-petals, and eyes that enchant, and their hair, too,

عِنْدَ بَعْضِهَا وَمِنْ الْقَلْبِ إِلَى  
الْقَلْبِ رَسُولٌ \* إِنَّمَا أَنْتَ طَلَعْتَ  
أَفْرَسَ مَنَى وَصَدَقَ مَنْ قَالَ عَلِمْتَهُ  
عَلَى الشَّجَاتِ سَبَقْنِي عَلَى  
الْبَيَانَ لَكُونِكَ سَافَرْتُ مِنْ بَعْدِي  
وَوَصَلْتُ قَبْلِي وَعَمَلْتُ آيَهُ يَا قَرَّةَ  
عَيْنِي فِي الْكَمِّ يَوْمَ اللَّيْلِ أَنْتَ  
هنا \*

أبو خليل—لَا شُغْلَهُ وَلَا مُشْغَلَهُ \*  
بَصْبُهُ صَنَفَ عَيْنٍ \* دَهْ يَا شَيْخَ  
الْأَنْسَانِ هُنَا فِي پَارِيزَ لَا بَدَّ أَنْ  
يَكُونَ تَقَى \*

أبو نضارة—بِاللَّهِ عَلَيْكَ تَفَسَّرَ تَقَى  
إِزَايَ وَهُوَ فِي بِلَادِ الْكُفْرِ \*

أبو خليل—أَحْلَمَ بَقَا شَوْفَ يَاسِيدِي  
أَلْوَاحِدَ مِنَّا فِي أَلْبَدِ الْعَظِيمَةِ دَهْ  
يُفَضِّلُ يَذْكُرُ طُولَ النَّهَارِ لَآنَ إِذَا  
الْتَفَتَ يَمِينِ أَوْ شَمَالِ مَا قَدَّامَهُ  
إِلَّا وَشُوشَ حُلْوَةٍ زَيَّ طَبَقِ الْوَرْدِ  
وَعُيُونِ يَسَّرُوا وَالشُّعُورِ إِيَّاهَا



that comes down on to their marble shoulders like molten gold, and their wrists, too, the colour of silver, and quivering shoulders, and then he is obliged to scream out and say, "Allah! Allah!" and keep on thinking so all the while he is walking. By God, oh sheikh! most of the Houries of Paradise must be settled in Paris. Here, now, look at this one who is sitting beside us. Allah! Sir, Allah! Why! to-morrow, when the sun rises, one of the angels of heaven will rub his eyes and see our friend, and immediately seize her and take her straight to the Harem on high.

*Abu Naddára.*—No profanity, Sir! Don't go mad, or, by Allah, I will write to your people.

*Abu Khalíl.*—No, my boy! do not disturb them! I have been all over the world for your sake.

*Abu Naddára.*—God reward you (=I am much obliged to you).

*Abu Khalíl.*—Good! As for

أَلَلِي يَنْزِلُوا عَلَى الْكِتَافِ الْمَرْمَرِ  
زَى سَبَابِكِ الذَّهَبِ وَالْمَعَامِ  
إِيَّاهَا لَوْنُ الْفَضَّةِ وَالْكِتَافِ الْمَلْظَظَةِ  
فَإِنَّا يَلْتَزِمُ يَصِيحُ وَيَقُولُ اللَّهُ اللَّهُ  
وَيَفْضُلُ يَذْكُرُ كَدَهُ طُولَ مَا هُوَ  
مَاشِي \* وَاللَّهُ يَا شَيْخُ أَنْ أَغْلِبَ  
حُورِيَّاتِ الْجَنَّةِ لَا بَدَ أَنْهُمْ وَارِدِ  
يَارِيزِ أَهْوِ شُوفِ دَه أَلَلِي قَاعِدَه  
جَنِبَنَا اللَّهُ يَا سِيدِي اللَّهُ أَهِي  
دَه بَكْرَه لَمَّا تَشْرُقِ الشَّمْسُ  
مَلَائِكَةُ السَّمَاءِ يَضْرِبُ  
عَيْنَهُ وَيُشَوِّفُ صَاحِبَتَنَا وَحَالًا  
يَخْطِفُهَا وَدُغْرَى يُضِيفُهَا عَلَى  
الْحَرِيمِ الْعَالِي \*

أبو نضارة — بلا كُفْر يا شَيْخُ مَا  
تَجْنَنُشْ وَلَا وَاللَّهِ أَكْتُبُ  
لِجَمَاعَتِكَ \*

أبو خليل — لَا يَا وَلِيدُ مَا تَدْقُّهَاشْ  
أَنَا سَبَبُ الدُّنْيَا عَلَى شَانِ  
خَاطِرِكَ \*

أبو نضارة — جَزَاكَ اللَّهُ خَيْرَ \*

أبو خليل — طَيِّبَ أَحْنَا يَرْجِعُ مَرْجُوعَنَا

us, we come back to your journey. Mr. Joseph Ramleh wrote to me from Alexandria that you started, on the first day of this month, in the steamer of the Company Ferisina by way of Malta. So, now tell me, in detail, what happened to you from the day you set out from Alexandria until to-night.

*Abu Naddára.*—Fortunately, the steamer had not in it many passengers, and the captain was a friend of ours. So, as soon as he had saluted me and learnt the particulars, he at once told the waiter (*garçon*) and the steward and all the servants to take care of me, and introduced me to the ladies in the first and second class, and said to them, "This is Abu Naddára, who has opened the eyes of all the world, and shown to high and low the oppression and tyranny of the Rulers, and has awakened the Felláh from his carelessness to a sense of his rights and his strength."

*Abu Khalíl.*—Bravo! and

لَرَحَلْتَكْ \* الْخَوَاجَا يَوْسُفَ رَمْلَه  
كَتَبَ لِي مِنْ اسْكَندَرِيَه أَنَّا  
سَافَرْتِ فِي أَوَّلِ يَوْمٍ مِنَ الشَّهْرِ  
دَه فِي بَابُورٍ مِنْ كُمْبَانِيَه فَرِيْسِيْنَه  
عَلَى طَرِيقِ مَالِطَه بَقَا أَحْكَى لِي  
بِالتَّفْصِيلِ كُلِّ الِّى جَرَا لَكَ مِنْ  
يَوْمٍ مَا خَرَجْتَ مِنْ اسْكَندَرِيَه إِلَى  
الَّيْلَه دَه \*

أَبُو نَضَارَه—بِالْبَحْثِ الْبَابُورِ مَا كَانَشْ  
فِيْهِ رَكَابٌ كَثِيرٌ وَالْقِبْطَانُ كَانَ مِنْ  
إِخْوَتِنَا فَأَوَّلَ مَا سَلَّمَ عَلَيَّ وَرَّسَى  
عَلَى الْكَيْفِيَّه حَالًا وَصَّى عَلَيَّ  
الْجَرَسُونَ وَالسَّفَرَجَى وَجَمِيعَ  
الْمُسْتَعْدِمِينَ وَقَدَّمَنِي إِلَى  
السَّتَاتِ بِتَوَعٍ أَوَّلَ وَتَانِي دَرَجَه  
وَقَالَ لَهُمْ أَهْوِ دَه أَبُو نَضَارَه الِّى  
فَتَحَ عَيْنُونَ الْعَالَمِ وَأَظْهَرَ لِلْخَاصِّ  
وَالْعَامِّ جَوْرَ وَظْلَمَ الْحُكَّامِ وَأَيَقَظَ  
الْفَلَاحَ مِنْ غَفْلَتِهِ وَعَرَفَهُ بِحَقُّوقِهِ  
وَقُوَّتِهِ \*

أَبُو خَلِيل — مَا شَاءَ اللَّهُ وَأَنْتَ



you did not believe it could be true when you found yourself amongst the ladies (*madámát*). Really, Abu Naddára, you are lucky in these affairs.

*Abu Naddára.*—Praise be to God. But the only enjoyment I had was during the first two days of the voyage. It left my eyes on the next day and the next night.

*Abu Khalíl.*—What for? What happened? God forbid!

*Abu Naddára.*—Hold your tongue! Every time I think of that my hair stands on end and my flesh creeps.

*Abu Khalíl.*—Then there must have arisen over you a storm, and the sea ran high, and the waves beat, and the ship pitched and tossed, and the hearts of the passengers trembled and felt faint.

*Abu Naddára.*—Just so! By Allah, to hear you describe it, one would say you had been present. I was sleeping in my first sleep, when I heard screaming and crying and lamentation, and the

مَا صَدَّقْتَ لَمَّا وَجَدْتَ نَفْسَكَ بَيْنَ  
الْمَضَامَاتِ حَقًّا أَنْتَ يَا أَبُو نَضَارَةَ  
مُبْنِيَتْ فِي الْأُمُورِ دِهْ \*

أَبُو نَضَارَةَ—لِلَّهِ الْحَمْدُ إِنَّمَا الْأَنْبَسَاطُ  
الَّتِي أَنْبَسَتْهُ فِي أَوَّلِ يَوْمَيْنِ  
السَّفَرِ طَلَعَ مِنْ عَيْنِي فِي آخِرِ  
يَوْمٍ وَآخِرِ لَيْلَةٍ \*

أَبُو خَلِيلٍ—لَا يَهْ جَرَا آيَهُ لَا سَمَحَ  
اللَّهُ

أَبُو نَضَارَةَ—أُسْكُتْ دَا يَا شَيْخَ أَنَا  
كُلَّ مَا أَفْتَكِرُ شَعْرِي يَقْبُ وَجِسْدِي  
يَنْمَلْ \*

أَبُو خَلِيلٍ—لَا بُدَّ أَنْ قَامَتْ عَلَيْكُمْ  
فَرَقُونَهُ وَالْبَحْرُ هَاجَ وَتَلَاطَمَتِ الْأَمْوَاجُ  
وَصَارَ الْبَابُورُ يَغْطِسُ وَيَقْبُ وَقَلْبُ  
الرَّكَّابِ يَرْجِفُ وَيَطْبُ \*

أَبُو نَضَارَةَ — تَمَامَ وَاللَّهِ الَّتِي  
بِاسْمِكَ تُوصَفُ الْوَصْفَةَ دِي  
لِيَقُولَ عَلَيْكَ كُنْتُ حَاضِرَهَا دَا  
أَنَا كُنْتُ نَائِمًا فِي غَرْ نَوْمِي  
وَأَسْمَعُ لَكَ صَرِيخَ وَصِيَا حِ وَتَوَلَّوِيلَ





From nouns  
denoting pain  
or suffering.

فَعَلَى

فَعَالَى

فَعَالٍ

مَفَاعِلُ

(1) (2) ا (3) (4) (1) (2) ا (3) (4)

فَعَالٍ

مَفَاعِلُ

مَفَاعِلُ

مَفَاعِلُ

water spoiling the seat, and dripping from my suspended locker, and the water was up to my knees: and I said, No doubt the Sheikh el Harah has sent for the most skilful astrologers, and has let them cause the sea-demons to control us, so that the steamer may be wrecked and Abu Naddára may go to feed the fishes.

*Abu Khalíl.*—Only the Lord saved you, because you had got the best sheikhs in Egypt praying for you.

*Abu Naddára.*—God preserve them, and accept their prayers, and raise from the necks of our compatriots the yoke of oppression and tyranny, and bless them with some one who will rule them with justice and clemency.\* Because, for certain, tyranny in our land has reached its last stage. If you look at people here in France, they are happy and joyful, and making money, and what does all that come from?

وَمِيَاهُ تَشْرُ فِي الْمَقْعَدِ فَنَطِيتُ  
مِنْ خَزْنَتِي الْمَعْلَقَةِ وَكَانَتْ الْمِيَهُ  
لِلْمُرْكَبِ فَقُلْتُ لَا شَكَّ وَلَا رَيْبَ أَنَّ  
شَيْخَ الْحَارَةِ أَحْضَرَ أَمِيرَ الْمُنْجِمِينَ  
وَوَلَّاهُمْ يُسَلِّطُوا عَلَيْنَا عَفَارِيتَ  
الْبَحْرِ حَتَّى أَنْ الْبَابُورَ يَنْكَسِرَ  
وَأَبُو نَضَارَةَ يَرْوِحُ خَرَّاسَمَكَ \*

أَبُو خَلِيلٍ—إِنَّمَا رَبَّنَا نَجَّاكَ لَكُونْ  
وَرَاكَ أَفْضَلَ مَشَايِخَ بَرِّ مِصْرَ  
بَدْعُوا لَكَ بِالْخَيْرِ \*

أَبُو نَضَارَةَ—رَبَّنَا يَحْفَظْهُمْ وَيَقْبَلْ  
دُعَاهُمْ وَيَرْفَعْ عَنْ عُنُقِ آبْنَاءِ  
مِصْرَ الْجَوْرَ وَالظُّلْمَ وَيَنْعَمَ عَلَيْهِمْ  
بِمَنْ يَحْكُمُ بِالْعَدَالَةِ وَالْحِلْمِ لِأَنَّ  
يَقِينًا الظُّلْمَ فِي بِلَادِنَا حَصَلَ لِآخِرِ  
دَرَجَةٍ إِنْ تَشُوفُ الْعَالَمَ هُنَا فِي  
فَرَنْسَا مَبْسُوطِينَ وَمُسْرُورِينَ  
وَرَبَّحَانِينَ وَدَا كُلَّهُ مِنْ آيَةٍ

\* حِلْمٌ an allusion to Halím Pasha, whose cause the writer of the journal espoused.



*Abu Khalíl.*—From Freedom. Here, if what has happened to us had happened to them, they would soon have silenced these people. Ah, how their kings have disappeared!

*Abu Naddára.*—Time is going fast, oh Abu Khalíl, and I—to tell you a secret—am getting hungry. After we have eaten, I will tell you the rest of my voyage.

أبو خليل—من الحرية \* هو إذا  
كان إلي بيحصل عندنا كان  
يصل هنا كانوا يسكتوا العالم  
دول \* دول ياما فنوا ملوك \*

أبو نضارة—الوقت راح يا أبو خليل  
وأنا الكلام في سرّك جيعان  
بعد ما نأكل أحكي لك بقيّة  
الرحلة \*

The following is a satire on a convert to Mohammanism, written in Arabic as spoken in Syria :

مضروب دقماق ركب جمل	طف الساقية مفتون
شلاح قبعة أرى بدعه	وساق على ساق ملتفون
بارخ مورّ عل شبقونو	وشلوم عل كل خون *

Madhrúb dokmák rakab jemel

Taffe 'ssákiyeh maftún

Shalah kub'oh árá bid'oh

Wa sák álá sák multaffún

Bárikh moro 'al shubkonû

Weshlom 'al kulkhûn.

\* This is the Syriac benediction :

حَبْرُ مَكْنُزِلَا وَحَقُّهُدَا هُوكَمَدَا دِلَا خَلَّصَا

A stupid dolt (*lit.* “struck on the head with a mallet”) rode on a camel (*i.e.* adopted Arab ways) and jumped over the gutter (=passed the rubicon); took off his red skull-cap (which Christians wear), displayed heresy, and sat with one leg crossed over the other (like a Turk).—“*The Lord bless your ancestors, and peace be on us all.*”

An Egyptian popular love-song (from Lane’s “Modern Egyptians”). The translation is from “Meister Karl’s Sketch Book,” by Ch. G. Leland (Hans Breitmann), Trübner & Co., London:—

1.

يَحْسِبُ الْعَاشِقُ يَنَامُ	مَعْقُولٌ مَنْ نَا مَتَ عِيُونَهُ
لَمْ عَلَى الْعَاشِقِ مَلَامُ	وَاللَّهِ أَنَا مُغْرَمٌ صَبَا بِهِ
عِشْقِي مَحْبُوبِي فَتَنِي	دُوسَ يَا لَلِّي دُوسَ يَا لَلِّي

2.

تَجْمَعُنِي عَلِجْلَ لَيْلِهِ	يَا شَيْخَ الْعَرَبِ يَا سَيِّدَ
لَاَعْمَلُ لَهُ الْكَشْمِيرَ ظَلِيلَهُ	وَأِنْ جَاءَنِي جَيْبَ قَلْبِي
عِشْقِي مَحْبُوبِي فَتَنِي	دُوسَ يَا لَلِّي دُوسَ يَا لَلِّي

3.

وَالْعَيُونَ السُّودَ رَمُونِي	كَامِلَ الْأَوْصَافِ فَتَنِي
وَالْهَوَى زُودَ جُنُونِي	مِنْ هَوَا هُمْ صِرْتُ أَغْنِي
عِشْقِي مَحْبُوبِي فَتَنِي	دُوسَ يَا لَلِّي دُوسَ يَا لَلِّي



4.

جَمَعُ جَمْعُ الْعَوَانِلِ  
وَاللَّهُ أَنَا مَا أَفُوتُ هَوَاهُمْ  
دُوسَ يَا لَلِّي دُوسَ يَا لَلِّي  
عَنِ حَبِيبِي يَمْنَعُونِي  
بِالسَّيْفِ لَوْ قَطَّعُونِي  
عِشْقِي مَحَبُّوبِي فَتَنِي

5.

قُمْ بِنَا يَا خَلِّ نَسْكَرَ  
تَقَطَّفَ الْخَوْخَ مِنْ عَلَى أُمِّهِ  
دُوسَ يَا لَلِّي دُوسَ يَا لَلِّي  
تَحْتَ ظِلِّ الْيَاسْمِينَةِ  
وَالْعَوَانِلِ غَا فِلِينَ  
عِشْقِي مَحَبُّوبِي فَتَنِي

6.

يَا بَنَاتِ جُوِّ الْمَدِينَةِ  
تَلْبِسُوا الشَّاتِحَ بِلَوِّهِ  
دُوسَ يَا لَلِّي دُوسَ يَا لَلِّي  
عِنْدَكُمْ أَشْيَا ثَمِينَةٍ  
وَالْقِلَادَةَ عِنْدَ زِينَةٍ  
عِشْقِي مَحَبُّوبِي فَتَنِي

7.

يَا بَنَاتِ إِسْكَندَرِيَّةَ  
تَلْبِسُوا الْكَشْمِيرَ بِتَلِي  
دُوسَ يَا لَلِّي دُوسَ يَا لَلِّي  
مَشِيكُمْ عُلْفُرِشْ غِيَّهِ  
وَالشَّفَائِفَ سُكَارِيَّةَ  
عِشْقِي مَحَبُّوبِي فَتَنِي

8.

يَا مِلَاحَ خَافُوا مِنَ اللَّهِ  
وَسُوءَ حَبِكُمْ مَكْتُوبَ مِنَ اللَّهِ  
دُوسَ يَا لَلِّي دُوسَ يَا لَلِّي  
وَأَرْحَمُوا الْعَاشِقَ لِلَّهِ  
قَدَّرُوا أَلْمُولَى عَلَى  
عِشْقِي مَحَبُّوبِي فَتَنِي

## 1.

Although your slumber may be deep,  
 Think not that love can yield to sleep;  
 By ALLAH wild with love I flame!  
 And he who loves is ne'er to blame.

Step, O my joy!\*

Step, O my joy!

Mad love has stung with sore annoy.

## 2.

Sheyk of the Arabs! Seyed the free!  
 Oh! give her but one night to me!  
 I'll give her if she come to me,  
 My cashmere for a canopy.

Step, O my joy!

Step, O my joy!

Mad love hath stung with sore annoy.

## 3.

From all her charms my grief has grown,  
 By her black eyes I'm overthrown;†  
*They* made me love, love made me sing,  
 And every word doth madness bring.

Step, O my joy!

Step, O my joy!

Mad love has brought me sore annoy.

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\* *lella*, in the Egyptian patois, means "lady," "sweet-heart."

† In the Arabic it is "her black eyes have shot me."



## 4.

To keep me from her love the crew  
Who blamed our love together drew ;  
By ALLAH ! she my love shall be,  
Although with swords they mangle me !  
    Step, O my joy !  
    Step, O my joy !  
Mad love hath wrought me sore annoy.

## 5.

Up love ! let us be drunk with wine !  
Beneath the spreading jessamine !  
We 'll cull the dripping apricot,  
While those who blame us know it not.  
    Step, O my joy !  
    Step, O my joy !  
Mad love hath wrought me sore annoy.

## 6.

Ye city damsels, rich and fair !  
Ye 're jewels bright of value rare !  
Ye wear the *shateh*, pearl encrest,  
And the *kiladeh* on your breast.  
    Step, O my joy !  
    Step, O my joy !  
Mad love hath wrought me sore annoy.

## 7.

Girls of Iskendereéyeh, all,  
Ye wear with grace the cashmere shawl,  
Ye walk with grace on tiny feet,  
And oh, your lips are sugar sweet!

Step, O my joy!

Step, O my joy!

Mad love hath wrought me sore annoy.

## 8.

Ye lovely girls, fear God above!  
And for His sake love all who love!  
To love you is what God ordains;  
He willed that I should wear your chains.

Step, O my joy!

Step, O my joy!

Mad love hath wrought me sore annoy.



## EXERCISES FOR TRANSLATION.

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### Exercise 1.

a daughter, girl,	house, بَيْت	large, كبير
بِنْت	leaf, وَرَقَة	garden جَنِينَة
merchant, تَاجِر	tree, شَجَرَة	son, child, وَلَد
good, طَيِّب	modest, مُتَوَاضِع	pretty, كَوَيِّسَة

The merchant's daughter. The leaf of the tree. The window of the house. The two trees of the garden. The merchant's children. The merchant's daughters are modest. The garden is pretty. A large window. Large houses. Pretty girls. A leaf of a tree. A son of the merchant. A merchant's daughter.

### Exercise 2.

father, أَب	the Nile, نِيل	white, أبيض
good, حَسَن	river, نَهْر	enough, بِالْكَفَايَةِ
broad, عَرِض	paper, وَرَقَة	weather, هَوَا

bad, رَدِي	next, adjoining,	book, كِتَاب
horses خَيْل	مُجَاوِرَة	to place, حَظَّ
street, حَارَة	table, مَسْفَرَة	

Better than a father. A river broader than the Nile. The paper is not white enough. The weather is too bad. The best of the gardens. The prettiest horses. In their houses. The merchant whose house is in the next street. The table on which you placed the book. My house has no garden. My book is larger than yours.

### Exercise 3.

broad, عَرِيض	more than, أَكْثَرُ مِنْ	mufti, مُفْتِي
useful, نَافِع	judge, قَاضِي	learned, عَالِم
industrious, مُجْتَهِد		

A good father. The good father. The father is good. A pretty girl. The pretty girl. The girl is pretty. A large garden. The large garden. The garden is large. Two large (كُبَار) houses. The two houses are large. Two broad (عَرَاض) streets. The books are useful. More industrious than the son of the merchant. The judge is more learned than the mufti.

### Exercise 4.

fathers, آبَاء	door, بَاب	pound, رَطْل
small, صَغِير	day, يَوْم	piastre, غِرْش
camel, جَمَل	an hour, سَاعَة	tumbler, كِبَايَة
horses, خَيْل		

The best of the fathers. The prettiest of the horses. The two most beautiful horses. The horse is much smaller than the camel. The most beautiful horses. The first day. The second book. The third door. The fourth tree. A quarter of an hour. A half a pound. Two hundred and thirty-four piastres. Two tumblers of water.

*Exercise 5.*

book, كُتِبَ, pl. كُتَاب	white, أبيض
I have, عِنْدِي	all, كُلّ
tall, طويل	

These books are mine. My book is larger than yours. I have the large books. The books which he has are larger than mine. This horse is prettier than your two horses. The three white camels were the tallest of all. The second house in the broad street is very large. The three industrious sons of the merchant of Bagdad.

*Exercise 6.*

good, حسن	too, بزيادة	to speak of, to speak
brother, أخ, أخو	enough, بالكفاية	about,
to buy, اشترى	next adjoining,	تكلّم في خصوص
sister, أخت	مجاور	

Which is the best book? It is the largest of your brother's books. The house which your father has bought is better than that which my sister is going



to buy for her son. The door is too large. The horses are too tall. The street is not broad enough. I have a pretty house, but it is too small for me and my children. The merchant whose house is in the next street to ours. The man you spoke of. The children you came with.

*Exercise 7.*

who, من	self, نَفْس, pl. أَنْفُس	to enter, دَخَلَ
to see, نظر, رَأَى	each other, بَعْضُهُمْ	to enter (modern
to see (modern	بَعْضًا	Arabic), خَش,
Arabic), شَاف	each other (modern	يَخْشَوْش
يشوف	Arabic), بعض	to reside, أَقَامَ, نَقِيمَ
to want, أَرَادَ	to say, tell, قَالَ	there, هُنَاكَ
to want (modern	يَقُولُ	to sell, بَاعَ, يَبِيعُ
Arabic), عَاوَزَ	to touch, مَسَّ	apple, تَفَاحَة
what, مَا	dear, غَالِي	
which, أَيُّ	cheap, رَخِيص	

Who is there? Who has come? What do you want? What did you say? Did you tell the merchant's son who came in at the door? Go in and see who has been touching my books. The house is too dear, but it is large enough. The man you spoke of sells apples cheaper than the merchant who resides in our street. They told each other to go in. They spoke of each other to the merchant. I have the book the merchant spoke to me of.

*Exercise 8.*

youth, فَتَى	life, حَيَاة	another, آخَر
to tell a lie, كَذَبَ	length, طُول	a lie, كَذْبَةٌ

A youth said, "I have never told a lie in my whole life" (my life in its length). Another answered, "Then this is your first lie."

*Exercise 9.*

to ask, سَأَلَ	to eat, أَكَلَ	poor, فَقِير
physician, طَبِيب	to answer, أَجَابَ	whenever, حِينَمَا
time, وَقْتُ	rich, غَنِيَ	to be possible for
proper, مُنَاسِب	to please, أَعْجَبَ	أَمْكَنَ

Some one asked a physician about the proper time in which to eat. He answered, "If you are rich, the time that pleases you; but if you are poor, the time that is possible for you."

*Exercise 10.*

to stand, وَقَفَ عَلَى	to see, رَأَى	beauty, حُسْنٌ, جَمَالٌ
crow, غُرَابٌ	jackal, ابْنُ أَرَى	feather, رِيشٌ
branch, غُصْنٌ	to hasten, ابْتَدَرَ, أَسْرَعَ	to exceed (go further), زَادَ
tree, شَجَرَةٌ	shade, ظِلٌّ	say, يَقُولُ, قَالَ
beak, مَنَقَارٌ	to begin, أَخَذَ فِي	voice, صَوْتُ
cheese (a piece of), جَبْنَةٌ	gross flattery, مَدِيحٌ	beautiful, جَمِيلٌ
	اِطْنَابٌ	



like, نَظِيرٌ	to wish, أَرَادَ	to fall, سَقَطَ
to call, يَدْعُو, دَعَا	to hear, سَمِعَ	to go off,
bird, طَيْرٌ, pl. طُيُورٌ	to hesitate, لَبِثَ	مَضَى فِي سَبِيلِهِ
to glory, اِفْتَخَرَ	to open, فَتَحَ	

A crow stood on the branch of a tree with a piece of cheese in his mouth. A jackal saw him and hastened to the shade of that tree, and began grossly to flatter the beauty of the crow's feathers. Then he went further, and said to him, "If your voice were beautiful, like your feathers, I should call you the sultan of birds." So the crow gloried, and wished to let the jackal hear the beauty of his voice, and did not hesitate to open his beak till the cheese fell out, and the jackal hurried to it and went off.

### Exercise 11.

stranger, poor man, Egypt, بَرٍّ مِصْرَ	young man, جَدْعٌ
غَرِيبٌ	whilst, بَيْنَمَا
ride, رَكَبَ	gallop, يَجْرُو, جَالَ
ass, حِمَارٌ	bray, نَهَقَ
	what is the matter
	مَا بَالٌ ?
	home-sick, مُفَارِقٌ

A certain (*One of the strangers*) stranger was riding an ass in Egypt, and while he was galloping in the street the ass brayed, and a man asked its master "Young man! what is the matter with the ass that he brays?" Said he, "He is a stranger and home-sick."



*Exercise 12.*

to faint, اُغْمِيَ	search, طَلَبَ	margin, postscript,
wife, امْرَأَةٌ, زَوْجَةٌ	physician, طَبِيبٌ	حَاشِيَةٌ
Ireland, اِرْلَنْدَا	after, بَعْدَ	following, آتَى
to order, أَمَرَ	note, تَذَكُّرَةٌ	to cure, شَفَى
servant, خَادِمٌ		necessity, حَاجَةٌ
to prepare, اُعِدَّ, هَيَّأْ	to come to, revive, اِسْتَفَاقَ	presence, حُضُورٌ
horse, حِمَاةٌ		to send, أَرْسَلَ

The wife of a man from Ireland fainted. So her husband ordered his servant to get a horse ready that he might go in search of the doctor. But when the horse was ready and the note written to the doctor, the wife came to. So he wrote on the note the following postscript: "My wife is quite cured, so there is no need for your presence," and sent it off by the servant to the doctor.

*Exercise 13.*

student, تَلْمِيزٌ	cupboard, مَخْدَعٌ	keyhole ( <i>lit.</i> lock-
to spend, صَرَفَ	to be able, قَدَرَ	hole), ثَقَبَ الْغَالَ
time (extent) مَدَّةٌ	bother! تَبَا...!	would that, يَأَلَيْتَ
to open, فَتَحَ	to steal, سَرَقَ	to give rest, أَرَّاحَ
door, بَابٌ		torment, عَذَابٌ

A student, after he had spent a long time in trying to open the door of his cupboard without being able to do it, said, “Bother him who stole the key-hole; would that he had stolen the lock as well, and given me rest from this torment.”

*Exercise 14.*

to be used, عَادَ	to marry, تَزَوَّجَ	to grow up, to get
يعُودُ	to provide, bless,	big, كَبَّرَ
beating, ضَرَبَ	رَزَقَ	to reach, وَصَلَ
father, أَبَ	a son, وَلَدَ	to stop, كَفَّ
to drag, جَرَّ	to grow old, شَاخَ	grandfather, جَدَّ
door, بَابَ	an old man, شَيْخَ	

A man was accustomed to beat his old father, and drag him to the door of the house. At length he married, and was blessed with a son, and when he grew old and his son grew up, his son used to beat him as he had been used to beat his own father, until he reached the door, when the old man used to cry out, “Stop, my boy! this is where I used to drag your grandfather to.”

*Exercise 15.*

to stand before, sage, حَكِيمَ	plural, presence, حَضْرَةَ
مِثْلَ	some, بَعْضَ
	حُكَمَاءَ

money (dinars, to be in need of, matter, <sup>أَمْرٌ</sup> drachms) <sup>دَفَانِير</sup> , <sup>أَحْتَاجَ</sup>	king, <sup>مَلِك</sup> , pl. <sup>مُلُوك</sup>
<sup>دِرَاهِم</sup>	to see, <sup>رَأَى</sup>
you used to (lit. it to give, <sup>أَعْطَى</sup> preceded to you), at first, <sup>أَوَّلًا</sup>	not, other than,
<sup>سَبَقَ لَكَ</sup> to speak, <sup>تَكَلَّمَ</sup>	<sup>غَيْرَ</sup>

One of the sages stood in the presence of a certain king, and asked him for some money. The king said to him, "You used to tell me that sages never wanted money." The sage replied, "Give me first what I ask, and after that we will speak of this matter." So the king ordered it to be given to him. Then he said to the king, "Do you not see that I do not want money now?"

### Exercise 16.

lamp, <sup>سَرَّاج</sup>	to trim, <sup>أَمْلَحَ</sup>	master, <sup>صَاحِب</sup> .
alight, <sup>مُسْتَعَل</sup>	being requisite, <sup>أَقْتَضَا</sup>	to place, put, <sup>وَضَعَ</sup>
pottery, earthen- ware, <sup>فَخَّار</sup>	at, <sup>عِنْدَ</sup>	needle, <sup>إِبْرَة</sup>
to open, <sup>فَتَحَ</sup>	to find fault with, <sup>لَامَ</sup>	instead of, <sup>عَوَضًا</sup>
wood, stick, <sup>عُود</sup> , <sup>لَامَ</sup>	to absorb, <sup>أَمْتَصَّ</sup>	grain, <sup>قَمْحَة</sup>
pl. <sup>عِيدَان</sup>	to visit, <sup>يَزُورُ</sup> , <sup>زَارَ</sup>	oil, <sup>زَيْت</sup>
sulphur, <sup>كَبْرِيت</sup>		

A man visited one of his friends at night, and saw a lamp alight. It was one of the open earthenware lamps ;



and he saw in the lamp a lucifer match (*a stick of sulphur sticks*), to trim the lamp with as required. The visitor blamed the master of the house for that, and said to him, "Put a needle there instead of a match, because it absorbs every night two or three grains of oil, and a needle absorbs nothing."

### Exercise 17.

to boast, اِفْتَخِرْ	to see, رَأَى	ground, earth, أَرْضُ
family, عَائِلَةٌ	foot, قَدَمٌ	to mean, أَرَادَ
high, عَالِي	to touch, مَسَّ	hanged, مَشْنُوقٌ
to be right, حَقٌّ		

A certain man was boasting that he came of a very high family, and one of those who were present answered, "You are quite right to boast so, for I have seen some one of your family so high that his feet could not touch the ground." (He meant that he had seen him hanged.)

### Exercise 18.

to claim to be a prophet, تَنَبَّأَ	yes, نَعَمْ	fool, سَفِيهٌ
day, يَوْمٌ, pl. أَيَّامٌ	to send, بَعَثَ	stupid, أَحْمَقُ
before him, بَيْنَ يَدَيْهِ	to bear witness, شَهِدَ	like, مِثْلُ
a prophet, نَبِيٌّ		reward, جَائِزَةٌ

A man claimed to be a prophet in the days of a certain king, and when he came before him the king said, "Are you a prophet?" "Yes," said he. "And to whom are you sent?" again asked the king. "To thee," answered the other. "I bear witness," said the king, "that you are a stupid fool." He replied, "There is only sent to every people one like unto themselves."\* And the king laughed and ordered him a reward.

### Exercise 19.

near to, <sup>ق</sup> بِالقَرَبِ <sup>مِنْ</sup>	head, رَأْسَ	be He exalted
'Abd el Melik, to desire, تَمَنَّى	(most high),	
عَبْدُ الْمَلِكِ	to earn, اِكْتَسَبَ	تَعَالَى
time, when, حِينَ	to feed, قَاتَ	يَقُوتُ to rebel, to be a
to draw nigh, اقْتَرَبَ	slave, عَبْدٌ	sinner, عَصَى
end, term of life, رَعَى	tend, رَعَى	to hear, سَمِعَ
أَجَلَ	flocks, غَنَمَ	to praise, حَمَدَ
to blame, يَلُومُ , لَامَ	to occupy oneself, جَعَلَ	to make, جَعَلَ
self, نَفْسَ	اشتَغَلَ	death, مَوْتَ
hand, يَدَ	obedience, طَاعَةَ	

A poor man was near to 'Abd el Melik when he drew nigh to his end, and 'Abd el Melik was blaming himself,

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\* See Kōr'án, *passim*.



and beating on his head with his hand, and saying, "I would desire to earn day by day what would feed me, or to be the slave of a man and tend his flocks, and occupy myself with obedience to God most high (rather) than be a sinner." And the poor man heard him, and said, "Praise be to God, who makes them at their death desire the state that we are in, while we do not at our death desire the state that they are in."

*Exercise 20.*

to go, ذَهَبَ	piastre, غَرَشَ	to buy, اشْتَرَى
bull, ثَوْرٌ	to take, begin, أَخَذَ	to pay, دَفَعَ
market, سُوقٌ	to be angry, اغْتَاظَ	amount, مَبْلَغٌ
to sell, باعَ	to increase, run up, قَادَ	to lead, قَادَ
to crowd about, اجْتَمَعَ إِلَى	يزِيدُ زَادَ	joy, delight, فَرَحٌ
people, قَوْمٌ	to be worth, سَاوَى	to undo, حَلَّ
to offer, عَرَضَ عَلَى	little by little, كَيْسٌ	purse, كَيْسٌ
	شيئًا فشيئًا	

A man took his bullock to market, to sell it; and people came round him and offered him a hundred and fifty piastres, and then began to run it up (*increase*) little by little to two hundred and fifty piastres. Then he got angry, and said, "It is worth more than three hundred, and I will buy it myself for that." Then he undid his purse and paid them the amount, and led the bull off, and went away delighted.



*Exercise 21.*

to dispute, تَجَادَلَ	unlawful, مُحَرَّمٌ حَرَامٌ	to be present, حَاضِرٌ
clergyman, قَسِيسٌ	to begin, مَشَرَعَ	to be right, أَصَابَ
on account of, about لِحَاجَةٍ	to try, حَاوَلَ	it is said, قِيلَ
drinking, شَرَبَ	agreement, con-	to enter, دَخَلَ
intoxicating drink, مُسْكِرَةٌ	tenting, اِقْنَاعٌ	to defile, فَجَسَ
	without, بِدُونِ	man, إِنْسَانٌ
smoking, تَدَخَّنَ	result, نَتِيجَةٌ	
to find fault with, طَعَنَ فِي	bishop, أُسْقَفَ	to go out, خَرَجَ

A man disputed with a clergyman about drinking intoxicating things and smoking. And the clergyman found fault with smoking, and said that it was unlawful. Then he began to try and persuade the man that drinking intoxicating things was not unlawful, like smoking, but without success. A bishop who was present said, "The priest is right in his opinion. Have you not heard what is said, 'It is not what entereth the mouth that defileth a man, but that which goeth out of his mouth, that defileth a man.'"

*Exercise 22.*

to be present, حَاضِرٌ	El Hejjáj, الْحَجَّاجُ	food, طَعَامٌ
a desert Arab, اَعْرَابِيٌّ	to bring forward, قَدَّمَ	pudding, حَلْوَى
		meat, حَلْوَى

to leave, تَرَكَ	at one time . . .	to laugh, ضَحِكَ
until, حَتَّى	and at another	to roll over, اسْتَلَقَى
morsel, لُقْمَةٌ	time, طَوْرًا وَتَارَةً	back of the neck, قَفَا
to be beheaded, ضُرِبَتْ عُنُقُهُ	prince, أَمِيرٍ	
to refrain, اِمْتَنَعَ	to leave as a le-	
to remain, بَقِيَ	gacy, or in one's	a reward, مِلَّةٌ
	care, أَوْصَى بِـ	

A desert Arab was present with some people at (عند) El Hejjáj's, and the food was brought and they eat of it. Then the pudding was brought, and El Hejjáj let the Arab alone until he had eaten a morsel of it, when he said, "Whoever eats of the pudding shall be beheaded," so they all refrained from eating it. But the Arab remained looking one time at El Hejjáj and another at the pudding, and then said, "O Prince, I leave my children to your care," and began to eat. El Hejjáj laughed until he rolled over on his back, and ordered him a reward.

### Exercise 23.

preacher, وَاَعِظْ	to fight, تَقَاتَلَ	war, حَرْبٌ
to incite to, حَرَّضَ عَلَى	enemy, عَدُوٌّ	supper, عَشَاءٌ
	bravery, مُجَاعَاةٌ	evening, مَسَاءٌ
soldier, جُنْدِي, pl. جُنُودٌ	lion, أَسَدٌ, pl. أُسُودٌ	Paradise, فِرْدَوْسٌ
	until, at length, إِلَى أَنْ	to be delighted with, كَلَامٌ سَرَّ بِـ



to grow hot or fierce (a fight),	army, عَسْكَرٌ, pl. عَسَاكِرُ	to promise, وَعَدَ بَ
returned, رَجَعَ		to forget, نَسِيَ,
أَنْتَشَبَ		يَنْسَى
battle, قِتَالٌ	combat, عَلَى عَقْبِهِ	habit, عَادَةٌ
to shake, تَزَعَزَعُ	flight, فِرَارٌ	to take supper, أَتَعَشَى
rank, صَفٌّ, pl. صُفُوفٌ	to stop, أَوْقَفَ	

A preacher was once inciting the soldiers to fight the enemy with the valour of lions; at length he said, "any one of you who is killed to-day in the war, his supper this evening shall be in Paradise." The soldiers were delighted at his words, but when the combat grew fierce, and the ranks of the army were shaken, the preacher turned back, seeking flight; but a soldier stopped him, and said, "Have you forgotten the supper which you promised us in Paradise to-night?" Said the priest, "I have not forgotten, my son, I have not forgotten, but I am not in the habit of taking supper myself!"

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Translation of a ballad from "Alice in Wonderland":—

1.

"You are old, father William," the young man said,  
 "And your hair has become very white;  
 And yet you incessantly stand on your head,  
 Do you think at your age it is right?"



“In my youth,” the old man replied to his son,  
“I feared it might injure the brain,  
But now that I ’m perfectly sure I have none,  
I do it again and again.”

## 2.

“You are old,” said the youth, “as I mentioned  
before,  
And have grown most uncommonly fat ;  
Yet you turned a back somersault in through the  
door !

Pray what is the reason of that ? ”

“In my youth,” said the sage, as he shook his  
white locks,

“I kept all my limbs very supple  
By the use of this ointment, one shilling the box ;  
Allow me to sell you a couple.”

## 3.

“You are old,” said the youth, “and your jaws are  
too weak

For anything tougher than suet ;  
Yet you eat up the goose with the bones and the  
beak !

Pray how did you manage to do it ? ”

“In my youth,” said the old man, “I took to the  
law,

And argued each case with my wife,

And the muscular strength which it gave to my  
 jaw  
 Has lasted the whole of my life."

## 4.

"You are old," said the youth, "one would hardly  
 suppose

That your eye was as steady as ever;  
 Yet you balanced an eel on the end of your nose!  
 What made you so wonderfully clever?"

"I have answered three questions, and that is  
 enough,"

Said the old man; "Don't give yourself airs.  
 Do you think I will listen all day to such stuff?  
 Be off, or I'll kick you down stairs."\*

\* In the following translation of this trifle I have imitated the rhyme and metre of the well-known poem by Omar ibn el Fâridh beginning—

سائق الاطعان يطوى البید طى \* منعماً عرج على كثران طى  
 Zeid and 'Amr are the fictitious personages used as illustrations in all works of grammar and jurisprudence: they are the John Noakes and Thomas Stiles, or the John Doe and Richard Roe of the Arabs.—*E.H.P.*

## 1.

رَاحَ زَيْدٌ طَاعِنًا فِي سِنِّهِ  
 قَالِ شَيْخَ الْحَارَةِ الْهَيْمُ الَّذِي  
 مَا أَحْتِيَإِلِي فِيكَ مَقْلُوبًا عَلَى  
 أَفْشِيخٍ شَائِبٍ مِثْلِكَ يَرِ  
 قَالِ يَا ابْنِي عَادَةً مَرَّ شَبَابًا  
 بَيِّدَ أَنِّي كُنْتُ قَبْلًا خَائِفًا  
 طَبِيتُ نَفْسًا عَارِفًا مَا إِنْ حَوَى

وَأَنْبَرَى عَمْرُو يُنَاجِيهِ فُتًى  
 شَهِدَ الشَّيْبَ عَلَيْهِ بِأَلْفَنِي  
 رَأْسِكَ الْمَنْكُوبِ نَكْثًا لِلثَّرَى  
 ضَى بِأَمْرِ مِثْلٍ ذَا جَرِّ الْخَزَى  
 بِي بِهَا قَدْ بَقِيتَ مِنْذُ الصَّبَى  
 مِنْ فَسَادٍ فِي دِمَاعِي أَوْ ضَنَى  
 قَحَفَ رَأْسِي مِنْ دِمَاعٍ قَطَّ شَى

## 2.

قَالِ عَمْرُو وَأَنْشَى يَعْذِلُهُ  
 مِثْلَمَا قَدْ مَرَّ قَوْلِي سَابِقًا  
 أَبْوَيْبٍ طَافِرًا تَدْخُلُهُ  
 قَالِ قَدْ أَلْفَيْتُ يَا ابْنِي حِيلَهُ  
 خَذْ حَبْرِي † نِي وَأَعْطِ دِرْهَمًا

أَنْتَ شَيْخٌ شَائِبٌ هِيَ بِنُ بِي \*  
 بَدَنٌ كَالْبَدَنِ مِنْفُوحُ الْحَشَى  
 لَيْسَ كَهَلٍّ فِي فَشَاطٍ كَصَبِي  
 تَنْعَشُ الْجِسْمَ مُزِيدٌ فِي الْقَوَى  
 فَهِيَ لِلْقُوَّةِ مِنْ أَجْدَى دَوَى

\* Haiy 'ibnu Baiy = "anybody, the son of nobody!"

† Literally "pills."



## 3.

قَالَ عَمْرُو يَا كَبِيرَ السِّنِّ لَا      سِنَّ فِي فِيهِ تَبَقَّى مِنْ ثَنَى  
 غَيْرَ شَحْمِ الْكَرْشِ لَا تَمَغُّضُهُ      مَنْ رَأَى الطَّحَّانَ مِنْ غَيْرِ الرَّحَى  
 تَبْلَعُ الْوَزَّةَ مَعَ مَنَقَارِهَا      وَالْعِظَامَ الْمَمَّ مِنْهَا كَالْعَصَى  
 لَمْ أَحِطْ عِلْمًا بِهَذَا فَابْنُ      لِي جَلِيَّ الْأَمْرِ مِنْ غَيْرِ مَرَى  
 قَالَ مَذْكُوتٌ صَبِيًّا قَدْ تَفَقَّهْتَ حَتَّى صِرْتَ أَقْضَى مِنْ قُضَى      حِينَمَا تَشَبَّهُ الْفَتِيَا عَلَى  
 وَأَحْتَاجَاجِي كُلَّهُ مَعَ زَوْجَتِي      هَرَفَ بِالتَّحْرِيكِ فِيهِ حَنَكِي  
 فَشَاتَ بِي قُوَّةَ الْبَلَعِ مِنْ آلِ

## 4.

عَادَ عَمْرُو قَالَ وَقَّيْتَ الرَّدَى      بَعَسَ شَيْبَ يُوْرِثُ النَّاسَ الْعُمَى  
 أَيُّهَا الشَّائِبُ إِنَّا قَدْ عَمِدَ      فَأَعْلَى عَيْنَيْكَ قَدْ غَشَى الْعَشَى  
 تَنْصَبُ الْأَفْعَى عَلَى الْهَارِنِ مِنْ      أَيْنَ وَجَدْنَاكَ لِلْعَيْنِ الضُّوَى  
 يَدُكَ الْبَيْضَاءُ حَسْبِي مُعْجِزًا      هَلْ لِمُوسَى مِثْلُ هَذِي مِنْ عَصَى\*  
 هَا ثَلَاثٌ مِنْ سَوَالَاتٍ مَضَتْ      لَا تَزِدْنِي بَعْدَ مِنْ حَيٍّ وَ لَيٍّ†  
 مَلَّ سَمْعِي أَنْهَارِي كُلَّهُ      أَسْمَعُ الْهَدَى بِأَمْغَاءٍ لَغَى  
 إِيَّاهُ عَنِّي وَأَنْحَدِرُ مِنْ دَرَجٍ      هَاكَ مِنْ رَجَلِي تَعْجِيلًا لَذَى

\* In allusion to Moses' miracle of the white hand, and of the rod which became a snake, as described in the Kor'ân, vii. 104-105.

† Haiyun wa laiyn=nonsense.

## THE BLACK CAT.

FOR the most wild yet most homely narrative which I am about to pen I neither expect nor solicit belief. Mad indeed would I be to expect it in a case where my very senses reject their own evidence. Yet, mad am I not; and very surely do I not dream. But to-morrow I die, and to-day I would unburden my soul. My immediate purpose is to place before the world, plainly, succinctly, and without comment, a series of mere household events. In their consequences, those events have terrified—have tortured—have destroyed me.

## الهرة السوداء وعربة سفك الدماء

EXTRACT from "The Black Cat," translated from the English of Edgar Poe by E. H. Palmer.

لى قصّة عجبّ سأخبركم بها      لغريب ما تجرى به الاحوال  
لو اقتضى من سامع تصديقها      لعدوت ممن يعتريه خبال  
اذ كنت اكذب ما ترى عيناى او      سمعت به اذنى وذاك محال  
ولست بمجنون ولا نائم ارى      اضغات احلام لكننى فتاك قد دنا منى  
الاجل وارقب الموت فى الغد      فاريد ان اضح اليوم عنى وقرى الذى  
انقض ظهري معترفا باثمي      مقرا بكبير ذنبى ولا اودّ الا ان ابين ما  
جرى على من الامور غير مضيف      على ذلك كلمة ما تفسير او  
اعتذارا فانها من المواد المهولة      المخيفة لى المعذبة لقلبي الجالبة  
على الدمار



Yet I will not attempt to expound them. To me they have presented little but Horror; to many they will seem less terrible than *barroques*. Hereafter, perhaps, some intellect may be found which will reduce my phantasm to the common-place; some intellect more calm, more logical, and far less excitable than my own, which will perceive, in the circumstances I detail with awe, nothing more than an ordinary succession of very natural causes and effects.

From my infancy I was noted for the docility and humanity of my disposition. My tenderness of heart was even so conspicuous as to make me the jest of my companions.

وهذا اشرع فى شرع سببها

وما كان لى فيها سوى العذاب والخوف ولئن تشابه على القارى  
 بنزع عبلات اللهو واللعب فربّ ناظر فيها ينحال هَوًى هزلاً ويظن  
 اضطرابى سهلاً وذلك شأن من لم يسبر غور الأمور غير ملتفت الى  
 الطيش والزيف والنفس الامّارة بالسوء ولا يرى فيما يروعنى ايرادة الآ  
 الاسباب الطبيعية او القيام بما يجب على حقيقة  
 فقد كنت منذ الحداثة مشتهراً بدمائة الاخلاق و مَحَبَّة بنى جنسى  
 حتى صرت بين الخلان والاصحاب عبرة لركة قلبى



I was especially fond of animals, and was indulged by my parents with a great variety of pets. With these I spent most of my time, and never was so happy as when feeding and caressing them. This peculiarity of character grew with my growth, and in my manhood I derived from it one of my principal sources of pleasure. To those who have cherished an affection for a faithful and sagacious dog I need hardly be at the trouble of explaining the nature or the intensity of the gratification thus derivable. There is something in the unselfish and self-sacrificing love of a brute which goes directly to the heart of him who has had frequent occasion to test the paltry friendship and gossamer fidelity of mere *Man*.

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فاحببت في الحيوان كل موآنس  
وتسامح لي أبواي فيما رغبت فيه من الحيوانات المؤتلفة على  
اختلاف أنواعها ولبثت أصرف غالب أوقاتي وإياها جاعلاً غاية انشراحي  
في إطعامها وموانستها

وكل من ألف كلباً له موتما في الدار رباه حين  
يعلم ما أولع قلبي به في حب حيوان أنيس فطين

فلا حاجة أن أشرح له مقدار التسلي وفرط الانبساط الذي يتأتى من  
ذلك لأنه يوجد في ألفة الكلب الخالية من الغرض شيء يؤلف قلب  
من قد مارس الود الكاذب الخداع الذي يراعى به البشر

I married early, and was happy to find in my wife a disposition not uncongenial with my own. Observing my partiality for domestic pets, she lost no opportunity of procuring those of the most agreeable kind. We had birds, gold-fish, a fine dog, rabbits, a small monkey, and *a cat*.

This latter was a remarkably large and beautiful animal, entirely black, and sagacious to an astonishing degree. In speaking of his intelligence, my wife, who at heart was not a little tinctured with superstition, made frequent allusion to the ancient popular notion which regarded all black cats as witches in disguise. Not that she was ever *serious* upon this point; and I mention the matter at all for no better reason than that it happens just now to be remembered.

تَزَوَّجْتُ وَأَنَا فَتَى وَقَدْ اسْعَفَنِي الْحُظُّ بِزَوْجَةٍ مُوَافِقَةٍ لِي لِاسِيَّيَا فِي عَادَاتِي السَّلَفِ الْإِيمَاءِ إِلَيْهَا فَلَمَّا آنَسْتُ مِنِّي الْمَحَبَّةَ لِلْحَيَوَانَاتِ بِذَلِكَ مَجْهُودَهَا فِي تَحْصِيلِ مَا هُوَ الْأَلْطَفُ وَالْأَطْرَبُ تَلَهَّيَا مِنْ الْحَيَوَانَاتِ الْمُوَانِسَةِ فَحَوَيْنَا عَصَافِيرَ وَسَمَكًا وَكَلْبًا جَيِّدًا وَارْنَبًا صَغِيرًا وَقَطًّا فَطِينَا

فَمَا الْقَطُّ فَكَانَ كَبِيرَ الْحَجْمِ جَمِيلَ الْمَنْظَرِ حَالِكَ السَّوَادِ ذَا ذَهْنٍ عَجِيبٍ مَدْهَشٍ وَكَانَتْ زَوْجَتِي تَتَخَيَّلُ قَلِيلًا مِنْ خِرَافَاتِ الْعَجَائِزِ فَكَلَّمَا صَوْدَفَ ذِكْرَ قَطَّنَا تَلَمَّحَ لَتَوْهَمِ الْعَوَامِ أَنَّ كُلَّ قَطٍّ أَسْوَدٌ سَاحِرٌ مَمْسُوخٌ وَلَا أَظْنَاهَا تَقُولُ ذَلِكَ بِالْجِدِّ وَلَكِنِّي ذَكَرْتُ كَلِمَتَهَا ههنا لِأَنَّهَا فِي هَذِهِ الدَّقِيقَةِ خَطَرَتْ عَلَى بَالِي



Pluto—this was the cat's name—was my favourite pet and playmate. I alone fed him, and he attended me wherever I went about the house. It was even with difficulty that I could prevent him from following me through the streets.

Our friendship lasted in this manner for several years, during which my general temperament and character, through the instrumentality of the fiend Intemperance, had (I blush to confess it) experienced a radical alteration for the worse. I grew, day by day, more moody, more irritable, more regardless of the feelings of others. I suffered myself to use intemperate language to my wife. At length, I even offered her personal violence.

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ولَقَبْنَا قَطْنًا بَابِي مَرَّةً فَصَارَ مِنْ أَخْصَ مَوَانِسِي وَأَشْدَهُمْ لِي التَّزَامَا  
وَلَا أَطْعَمُهُ إِلَّا بِيَدِي وَكَانَ لَا يَفَارِقُنِي الْبَتَّةَ فِي الْبَيْتِ حَتَّى كِدْتُ لَا  
أَمْنَعُهُ مِنَ الْخُرُوجِ مَعِيَ إِلَى السُّوقِ  
وَبَقِينَا عَلَى هَذِهِ الْأَلْفَةِ وَالْمُودَةِ حِينًا بَيِّدَ انْتَى فِي اثْنَاءِ ذَلِكَ  
اعْتَرَتْنِي عِلَّةٌ شَرَعْتَ تَغْيِيرَ طَبْعِي وَتَبَدُّلَ مَزَاجِي وَتَوَسُّمَنِي بِحُضَالٍ غَيْرِ  
مَحْمُودَةٍ لَيْسَ مِمَّا وَصَفْتَهُ وَأَضْحَى أَدْمَانِي عَلَى الْخَمْرِ وَاسْتِغْرَاقِي فِي  
النَّشْوَةِ سَبَبًا لِمَجْلِبَةِ عَارٍ عَلَى طُولِ الْمَدَى فَمَا زِلْتُ أَزْدَادُ يَوْمًا عَبُوسًا  
وَهَرَّاسَةً وَهِيْجَانًا سَرِيعًا غَيْرَ مَكْتَرٍتٍ بَاحِدٍ حَتَّى رَضِيتَ لِنَفْسِي أَنْ  
أَخَاطِبَ زَوْجَتِي بِالْفَحْشَاءِ وَالْغَضَبِ ثُمَّ بَعْدَ هَنْيْئَةٍ ابْتَدَأْتُ أَضْرِبُهَا



My pets, of course, were made to feel the change in my disposition. I not only neglected but ill-used them. For Pluto, however, I still retained sufficient regard to restrain me from maltreating him, as I made no scruple of maltreating the rabbits, the monkey, or even the dog, when by accident, or through affection, they came in my way. But my disease grew upon me—for what disease is like Alcohol?—and at length even Pluto, who was now becoming old, and consequently somewhat peevish—even Pluto began to experience the effects of my ill-temper. One night, returning home much intoxicated from one of my haunts about town, I fancied that the cat avoided my presence. I seized him; when, in his fright at my violence, he inflicted a slight wound upon my hand with his teeth.

واما مواسى المساكين فما نجون من حدة خلقى فغفلت عنهن بل  
ظلمتهن بالداهية والغريزة الا قطنا ابا مرة بقيت له فى قلبى بقية من  
المودة القديمة تمنعنى ان اضربه او اطرده وان كنت اوجعت الارانب  
والقرد حتى الكلب ضربا مؤلما وطردتها واذيتها ولم تأخذنى بها رافة  
لا ننى احسست منهم القلى ينفرن ان صدّا وان تدلّلا  
لكن دأئى وناهيك من دآء كشرب الخمر قد ازداد بى حتى لحق  
غضبى بابى مرة وقد طعن فى السن وذلك اسرع للهيّاج عليه مما لو كان  
فى غضّ شبابه  
ففى ليلة ما اتيت البيت من الخمار سكران فوسوست النشوة فى  
صدرى أنّ القط فار منى مجتنب مواجھتى فقبضت عليه امرص رقبته  
فلخوفه من شدة غضبى عض باسنانه المسنونة يدي فصرجها دما

The fury of a demon instantly possessed me. I knew myself no longer. My original soul seemed at once to take its flight from my body; and a more than fiendish malevolence, gin-nurtured, thrilled every fibre of my frame. I took from my waistcoat-pocket a pen-knife, opened it, grasped the poor beast by the throat, and deliberately cut one of its eyes from the socket!

I blush, I burn, I shudder, while I pen the damnable atrocity.

When reason returned with the morning—when I had slept off the fumes of the night's debauch—I experienced a sentiment half of horror, half of remorse, for the crime of which I had been guilty; but it was at best a feeble and equivocal feeling, and the soul remained untouched.

فحملنى غضبٌ وجنونٌ لم اطق ان املك معهما نفسى وكان روى  
الاصلية انتزعت منى ونبض بدىلا منها فى كل اعصابى ومفاصل بدنى روح  
داهية عنيدة اشبه بالاباسة متولدة من سورة الخمر على ان اعمد  
الى موسى مطوية فى جيبى فانتزيتها وعصرت رقبة الحيوان المسكينة  
فغورت عينها

واحر قلباء من عار ومن خجل  
يكاذ يكوى فوادى من لظى ألم  
انليس ينفع قرع السن من ندم  
اذا كتبت اجترامى الاثم بالقلم  
ولما صحت من سكرتى وقد اطار النوم الخمر عنى وعادنى شعورى  
ارعدت فرائصى و خامرنى الندم على ما فرطت وقد كسبته يداى  
وهيهاات النزوع الى متاب  
واترك ههنا الصهباء نقدا  
وانلم تكن توبتى نصوحا فما فتئت فى الغواية جامعا وعجت



I again plunged into excess, and soon drowned in wine all memory of the deed.

In the meantime the cat slowly recovered. The socket of the lost eye presented, it is true, a frightful appearance, but he no longer appeared to suffer any pain. He went about the house as usual, but, as might be expected, fled in extreme terror at my approach. I had so much of my old heart left, as to be at first grieved by this evident dislike on the part of a creature which had once so loved me. But this feeling soon gave place to irritation. And then came, as if to my final and irrevocable overthrow, the spirit of PERVERSENESS. Of this spirit philosophy takes no account. Yet I am not more sure that my soul

أعوم في الخمر واستهوانى الغوص في لجها فاغرقت نفسى في  
خباثتها

وفى ذلك الحين برى القط من جراحته لكن موضع العين العائرة  
كان منظره شنيعا وان زال الوجع عنه فطفق يطوف في الدار كعادته  
السالفة غير انه لشدة فزعه كان يفرّ منى فراراً كلما واجهنى في ناحية  
ما من البيت

فحزنت في البدأة لما دهمنى من اجتنابه مؤانستى وكراهته لى  
وقد كان يحبنى فيما مضى حباً شديداً

وبعد ذا هاج صده غضباً متقدداً فى حشائى ملتها  
وحلّ روح الامر ارفى لى يبيدنى بالدمار منقلباً

أما روح الاصرار فلا يجث عنه فى كتب الحكمة ولا يعدّه الحكماء  
بين الحركات لقلوب الناس لكننى متيقن كما ان روحى حية وابدية



lives, than I am that perverseness is one of the primitive impulses of the human heart—one of the indivisible primary faculties or sentiments which give direction to the character of man. Who has not, a hundred times, found himself committing a vile or silly action, for no other reason than because he knows he should *not*? Have we not a perpetual inclination, in the teeth of our best judgment, to violate that which is *law*, merely because we understand it to be such? This spirit of perverseness, I say, came to my final overthrow. It was this unfathomable longing of the soul *to vex itself*—to offer violence to its own nature—to do wrong for the wrong's sake only—that urged me to continue and finally to consummate the injury I had inflicted upon the unoffending brute. One

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ان الاصرار هو من الخصال الغريزية بالملكة فى اصل الفطرة واحد  
القوى البسيطة الحاكمة طبع الانسان

مَنْ ذَا الَّذِي مَا سَاءَ قَطَّ      وَمَنْ لَهُ الْجَسَنَى فَقَطَّ  
كَمْ فِعْلَةٍ سَيِّئَةٍ      وَرَطْنَا فِيهَا الْغَلَطَّ

افلا نميل الى مخالفة امر الشريعة على زعم عقلنا حال كوننا  
متيقنين اوامر الشرع فاقول ان روح الاصرار هذه قد حلت فى لهلاكى  
والبوار التام ونزعت نفسى نزوعا غير متناهٍ لتعذيب ذاتها واضطهاد  
طبعها واغرائى الاستمرار على ما تصدّيت اليه باتمام اغرائى وايدأئى  
للحيوانة البريئة

morning, in cool blood, I slipped a noose about its neck and hung it to the limb of a tree; hung it with the tears streaming from my eyes, and with the bitterest remorse at my heart; hung it *because* I knew that it had loved me, and *because* I felt that it had given me no reason of offence; hung it *because* I knew that in so doing I was committing a sin—a deadly sin that would so jeopardise my immortal soul as to place it—if such a thing were possible—even beyond the reach of the infinite mercy of the Most Merciful and Most Terrible God.

On the night of the day on which this cruel deed was done, I was aroused from sleep by the cry of fire. The curtains of my bed were in flames. The whole house was blazing. It was with great difficulty that my wife, a servant, and myself, made our escape from the conflagration.

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فأصبحت فى أحد الأيام والقيت فى عنق الخط حبلًا وشددت عليه  
الوثاق وعلقتة مربوطًا على غصن شجرة فاختنق خنقته وعيناي تفيض  
دموعًا ومرارة الندامة فى قلبى خنقته لعلمى أنه كان يحبنى فيما  
سلف ولأننى أعرف أنه لم يسئ إلى أبدًا خنقته لأننى علمت أنى  
مرتكب بذلك سيئة سوف تهلك روحى الأبدية وتجعلنى لو أمكن  
محرومًا من موفور رحمة الله الرحيم المهيّب

وفى الليلة التالية بعد هذا الفعل القبيح أرقنى صوت صاخ "النار  
النار" فنظرت وإذا أستار سريرى تلتهب والدار كلها تتأجج ضرامًا وكدت أنه  
وامراتى وجارىتى لا نجد النجاة من اللهب



The destruction was complete. My entire worldly wealth was swallowed up, and I resigned myself thenceforward to despair.

I am above the weakness of seeking to establish a sequence of cause and effect between the disaster and the atrocity. But I am detailing a chain of facts, and wish not to leave even a possible link imperfect. On the day succeeding the fire, I visited the ruins. The walls, with one exception, had fallen in. This exception was found in a compartment wall, not very thick, which stood about the middle of the house, and against which had rested the head of my bed. The plastering had here, in great measure, resisted the action of the fire—a fact which I attributed to its having been recently spread.

جاء البوار وأدركتنى هلكة  
لم تبق لى فى الارض شيئا يملك  
اسلمت مذ يومئذ نفسى الى  
يأس مبيد بُت فيه اُضنك

وما انا بأفين حتى اخال الجرم علّة للحادث كان بينهما اشتراك  
السبب بالمسبب لكننى اشرح ههنا كل ما قد جرى لى على التتابع  
ولا اغادر من ذلك شيئا ما البتة

فلما اضوانى النهار طفقت اطوف الخرائب فرأيت الشيطان متهدمة  
الآ جدارا لم يبرح قائما وقد كان غير غليظ وموقعه وسط الدار وكان  
مستنداً اليه سريرى جهة رأس مضجعى والجير هنالك قد كان يدفع  
تأثير النار لكونه على ما اخال مطلباً جديداً



About this wall a dense crowd were collected, and many persons seemed to be examining a particular portion of it with very minute and eager attention. The words “strange!” “singular!” and other similar expressions, excited my curiosity. I approached and saw, as if graven in *bas relief* upon the white surface, the figure of a gigantic *cat*. The impression was given with an accuracy truly marvellous. There was a rope about the animal’s neck.

When I first beheld this apparition—for I could scarcely regard it as less—my wonder and my terror were extreme. But at length reflection came to my aid. The cat, I remembered, had been hung in a garden adja-

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واجتمع حول هذا الحائط جماعة كثيرون يتأملون جزءاً منه بكمال الفحص والتدقيق فحسنى استغرابهم وضراخهم “يا للعجب” وما أشبه ذلك الى الاطلاع على امرهم فلما دنوت منهم اذا بصورة كأنها صورة قط ضخمة مطبوعة فى صفحة الحائط البيضاء وكانت صورة مدهشة باستكمال الهيئة وفى عنق القط حبل مبین فلما رأيت هذا المنظر الهائل واستيقنت أنه منقوش بيد عفریت فما كدت املك نفسى لفرط ما اعترانى من العجب وما نزل بى من الرهب

ثم اقبلت على هواحبس الافكار فى تأويل هذا السر الخفى فخطر لبالى ان القط مشنوق فى جنيئة متصلة بالدار ولما تصايح

cent to the house. Upon the alarm of fire, this garden had been immediately filled by the crowd, by some one of whom the animal must have been cut from the tree and thrown through an open window into my chamber. This had probably been done with the view of arousing me from sleep. The falling of other walls had compressed the victim of my cruelty into the substance of the freshly-spread plaster.

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الناس بالنار امتلئت الجنينة بالخلق ازدحاماً فلا بدّ أن يكون احد  
الناس قطع الحبل وانزل الحيوان من فوق الشجرة فرمى به فى  
شباك الحجرة المفتوح وذلك ليوقظنى من الكرى ولما وقعت الشيطان  
لفت قتيلى فنقشت صورته فى الجبس الطريّ

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### FORMS OF ADDRESS, &c.

A person is seldom addressed directly unless he be an inferior or a very intimate friend, in which case the second person singular may be used. In speaking to equals or superiors some periphrasis such as "your excellency," or "your highness," must be employed with



the second person singular or plural, according to the rank of the person addressed or the degree of familiarity between him and the speaker. Of these the most common are—

جَنَاب }  
حَضْرَة } presence.

سَيَادَة lordship.

سَعَادَة happiness (used only to a Prince or a Patriarch).

e.g. كَيْفَ حَالُ جَنَابِكَ how are you?

كَيْفَ حَالُ حَضْرَةِ أَلَيْسَتْ how is the lady (your wife)?

The following are some of the most common formulæ in conversation :—

السَّلَامُ عَلَيْكَ peace be on you.\*

Answer.—وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ and on you be peace and the mercy and blessings of God.

صَبَاحَ الْخَيْرِ good morning.

Ans.—اللَّهُ يَصْبِحُكُمْ بِالْخَيْرِ God make your morning good !

مَسَاءَ الْخَيْرِ good evening.

Ans.—اللَّهُ يُمْسِيكُمْ بِالْخَيْرِ God make your evening good.

لَيْلَتِكَ سَعِيدَةً good night.

Ans.—اللَّهُ لَيْلَتَكَ سَعِيدَةً God make your night happy.

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\* This is only to be used by and to Muslims.



} أَيش حَالِك } how do you do?  
 or كَيْف حَالِك }

*Ans.*—الْحَمْدُ لِلَّهِ praise to God (*i.e.* I am well, thank you).

In Egypt زَيْك or أَزَيْك is most commonly used for How are you? and in Aleppo they say—

اش لَوَم كَيْفِيَتِكَ *ish-laum kéfiyetek*, what is the state (colour) of your condition?

Thanks are never given direct to an individual, but one must say—

كَتَّر خَيْرَك may (God) increase your goodness.

شَكَرَ اللَّهُ فَضْلَكَ may God thank your kindness.

اللَّهُ يَدِيمُ وُجُودَكَ God preserve you—or the like.

So, too, when any good wish or blessing occurs in any of the customary formulæ, the answer must be a prayer for the same blessing on the speaker, *e.g.*:

حَلَّتْ الْبَرَكَةُ بِقُدُومِكَ I am glad to see you (*lit.* blessing has descended at your approach).

*Ans.*—اللَّهُ يَبَارِكُ فِيكَ God bless you!

خَاطَرَكَ good-bye! (*lit.* your mind.)

*Ans.*—اللَّهُ يُسَلِّمُ خَاطَرَكَ God save your mind.

سَلِّمَ عَلَى اخِيكَ give my compliments (*salaam*) to your brother.

اللَّهُ يُسَلِّمُكَ God salute you or keep you in peace.

No expression of direct admiration must be used; to do so is considered very unlucky, and it is customary to say when a thing pleases you—

مَا شَاءَ اللَّهُ (it is) as God pleases!

or سُبْحَانَ اللَّهِ Glory be to God!

If anything unpleasant or impolite must be mentioned, the speaker prefaces it with the remark أَجَلَّكَ اللَّهُ “God keep you clear of such a thing,” or بَعِيدٍ مِنَ السَّامِعِينَ “May it be remote from my hearers!”

أَهْلًا وَ سَهْلًا  
 مَرْحَبًا  
 مَرْحَبًا بِكَ

welcome.

هَنِيئًا your health—said to a person who is about to eat or drink.

Ans.—اللَّهُ يَهْنِيْكَ

نَعِيمًا in comfort!—said to one about to be shaved.

A future intention or a hope must be accompanied with the formula أَنْ شَاءَ اللَّهُ “if God please.”

أَنْ شَاءَ اللَّهُ أَرْوَحُ بَكْرَةً please God, I will go to-morrow.

مَا شَيْءٌ مَرَّ أَنْ شَاءَ اللَّهُ (to a sick person) there is no harm, please God.

كُلَّ عَامٍ وَأَنْتَ سَالِمٌ a happy new year to you! (*lit.* every year and you happy).

شَرَّفْتَنَا I am glad you called (you do me honour).

Ans.—أَنَا الْمَشْرُوفُ it is I who am honoured.



مع السلامة good-bye!

*Ans.*—الله يَسَلِّمَ خَاطِرَكَ God save you.

good-bye! فِي أَمَانٍ اللهُ

أَنَسْتَنَا I am glad to see you (you have made us comfortable with your society).

*Ans.*—الله يَوَانِسُكَ God comfort you with society.

أَوْحَشْتَنَا we have not seen you for some time (you have made us lonely).

*Ans.*—الله لَا يُوحِشُ فَيْكَ may God make no loneliness in your case.

أَعُوذُ بالله I seek refuge in God (when any calamity is mentioned).

Mohammedans say when in sudden danger or trouble—

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ there is no power or strength save in God the exalted and mighty!

and, when death seems imminent—

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ لَرَاَجِعُونَ verily we belong to God, and unto him shall we return.

On beginning anything, they say—

بِسْمِ اللهِ in the name of God.

Thus, in Egypt and elsewhere, if a person knocks at a door, the occupant of the room calls out—

بِسْمِ اللهِ “name,” that is, “say بِسْمِ اللهِ and enter.”

When deprecating any course of action—for instance, on being asked not to divulge a secret—they say—

أَسْتَغْفِرُ اللَّهَ I ask pardon of God!

When a person sneezes عند العطاس it is usual to say—

يَرْحَمُكُمُ اللَّهُ God have mercy upon you!

but, as this suggests the formula for a deceased person, the person addressed averts the omen by saying—

رَحِمَ اللَّهُ أَمْوَاتِكُمْ God have mercy on your dead ones!  
or simply says—

أَجْرَكُمْ اللَّهُ God reward you.

A deceased person is spoken of as الْمَرْحُوم “the late,” *lit.* “on whom God has had mercy.”

There are several formulæ of condolence, but to say اللَّهُ يُعَوِّضُ عَلَيْكَ “God give you a substitute,” is the most usual.

A beggar is met with a pious and courteous reply, such as—

اللَّهُ يَرْزُقُكَ God provide for you!

اللَّهُ يَفْتَحُ عَلَيْكَ God find an opening for you!

and if he exhibits some deformity as an appeal *ad misericordiam*, you say—

مَكْتُوب “it is written,” that is, “fated.”

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## TRANSLITERATION AND NOTES.

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As the reading exercises and translations in colloquial Arabic are not easy to read, I add a transliteration of them for the benefit of beginners, with an explanation of the difficult constructions and idioms. The student is recommended to practice reading the extracts in the native character, making use of this part only as a help or key.

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p. 131.

Muḥáwarah bain Abí Khalíl wa Abí Naḍḥḍhárah  
Zerká ‘ala Kahwat Rísh fí “Búlefár dezítalíyán” fí lailat  
arba‘t ‘ashar Lúliyú senneh 78 fí Paríz.

*Abu Khalíl:*

Yá Chéms<sup>1</sup> yá Bu Naḍḥḍhárah

Anast<sup>2</sup> Páríz yá shátir

Ma‘aksh<sup>3</sup> min Maşr<sup>4</sup> ‘ibárah

Tun‘ish b’há minní ‘l khátir

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<sup>1</sup> James.

<sup>2</sup> 4th of انس “to be social.”

<sup>3</sup> مع

“with,” ك “thee,” ش used as an interrogative, see p. 127.

<sup>4</sup> Properly Mişr.

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p. 132.

*Abu Naḍḥḍhārah :*In rudt<sup>1</sup> aḥkīlak aḥkí

‘An Maṣr yá báhi ’ṭṭala‘

Ba‘d al ferḥ ‘ádat tabkí

Min nár ḥawádithhá ’l wula‘.

Maṣr es sa‘ídeh el maḥmíyeh<sup>2</sup>

Bi’l‘izz kánat ferḥáneh

Wa’l yóm t’shúfhá maḥmíyeh<sup>2</sup>

Min dhill ḥálha za‘láneh.

Fí Maṣr má físh ḥurríyeh

Wadh dhulm khalláha dukkah

Wa in rudt tadri ’l kaifíyeh

Unzur binadhḍhártí ’zzerkah.

Fí Maṣr jaur Sheikh el Ḥárah

Dháhir kama ’shshams el wáḍhihah

Amar bi kufl en Naḍḥḍhārah

Akmanhá lihálo fáḍhihah.

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<sup>1</sup> For *aradtu*, from اراد.      <sup>2</sup> The verb حى means both “to protect” and “to be angry with.” It is used here in both senses.

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p. 133.

Safart min Maṣr el Káhirah<sup>1</sup>

Wa bulbulí fíha sá-ih

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<sup>1</sup> Miṣr el Káhirah, “Egypt the Victorious,” the name of which “Cairo” is a corruption.



Wa masak nadhdhártí 'l báhirah  
Minhá li-Páriz sár fá-ih.

In 'isht arja' bit-táni<sup>2</sup>  
Li Maşr w' unzur aḥbábí  
Wa in bitt tabkí ikhwání<sup>3</sup>  
Yet'raḥḥemu ma' aṣ-ḥábi.

*Abu Khalíl.*—Búsa 'ala dól ya Bú Nadhdhárah búsa !  
akh ! wallah ! waḥḥashní k'lámek, yá Sheikh ! Alḥamdu  
lillah bi'sselámeh ! yá n'hár embárek<sup>4</sup> biwusúlek ! ante  
ghibt kéde li-aiy ? Ana safart min Maşr, yóm-ma safart  
ante, innamá bád edh-dhohr,<sup>5</sup> wa khalleitak fi Iskanderí-  
yeh t'shimm nafsak wa tasṭaḥ wa ta-áнас<sup>6</sup> shebbán  
medínat Zi 'l ḵarnain ellí<sup>7</sup> 'ala ma balaghní biḥabbúka<sup>8</sup>  
zaiy 'ainaihum ; wa ana ḥaṭṭeit kitf, ya wuleid ! wa rakébt  
bábúr (vapore) el Brindizí ellí

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<sup>2</sup> For ثانی or ثانیاً .      <sup>3</sup> Pl. of اخ .      <sup>4</sup> For *mubáarak*.  
<sup>5</sup> الظهر vulgar for الضهر .      <sup>6</sup> 6th conj. of انس .      <sup>7</sup> For  
*elladhí*.      <sup>8</sup> See p. 119.

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p. 134.

yakúlu 'alaih wa ji't héne<sup>1</sup> asra' min al bark wa áhú  
şár lí fi intizáarak yejí ziyádeh min ĵim'atain ; ante ka'adt<sup>2</sup>  
kem yóm fí Iskanderíyeh, we kem yóm fí Málṭah, we kem  
yóm, fí Mársíliya ? Billahi ! taḥkí lí bit-taṭwíl wa tut-  
hifní binawádirak dá ; ana má aslásh aḵwálak ezzarífeh !

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<sup>1</sup> For *huna*.

<sup>2</sup> قعد “to remain,” *lit.* “to sit.”

Wa á dí sebeb irtihálí min waṭaní 'lázíz wa huḍhúrí li hádha 'tṭaraf. Yellah! baḳá ummáli<sup>3</sup> hát min 'andak hát! wa raṭṭib mesámi' ṣadíḳak Abu Khalíl!

*Abu Naḍḥḍháraḥ.*—'Ala 'l 'ain wa'rrás! ya, seiyyid en nás! iza ma ḥakeitsh nawádirí lak, rá-ih aḥkíha limín<sup>4</sup> aḥsan minnak? wallah anna 'l ḳulúb

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<sup>3</sup> See p. 127.

<sup>4</sup> For *liman* لمن.

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p. 135.

'and ba'dhhá, wa "min al ḳalb ila 'l ḳalb rasúl." Innamá ante ṭala't afras minní; wa ṣadaḳ man ḳál "'al-lamto 'ala 'shshaḥaṭah, sabakní 'ala 'l bíbán," likaunak<sup>1</sup> safart min ba'dí wa waṣalt ḳablí. Wa 'amalt aiy, yá ḳurrat 'ainí, fi'lkem yóm elli ante héne?

*Abu Khalíl.*—Lá shughl wa lá mushghila; baṣbaṣa ṣanaf 'ain! Díh, ya Sheikh! el insán héne fí Páriz, lá budd an yakún takí.

*Abu Naḍḥḍháraḥ.*—Billahi 'alaik, t'fassir<sup>2</sup>! takí izzai wa húwa fi b'lád el kufr?

*Abu Khalíl.*—Aḥlam! baḳa shúf, ya sídí! al wáḥid minna fi'l beled el 'azíma dih yafḍhal yazkur ṭúl an nihár, li-an iza altafat<sup>3</sup> yamín au shemál ma ḳaddámo illa wu-shúsh<sup>4</sup> ḥalwah zaiy ṭabak al ward, wa 'uyún yas-harú, wa 'shshu'úr iyyáhá

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<sup>1</sup> "for your being," i.e. "because."

<sup>2</sup> 2nd conj.

2nd pers. sing. imper. from فسر.

<sup>3</sup> 8th of لفت.

<sup>4</sup> Pl.

of وش vulgar for وجه "a face."

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p. 136.

ellí yanzilú 'ala 'l kitáf al marmar zaiy sebábek ed-deheb, wa'l ma'ášim iyyáha laun el fudhdhah,<sup>1</sup> wa 'l kitáf el muladhla~~ma~~a; fa-izan<sup>2</sup> yeltazem yašíh wa yakúl "Alláh, Alláh!" wa yafdhah yazkur kéde túl má húwa máshí! Walláhi, ya sheikh! an aghlab húriyát el jenneh lá budd annahum wárid Páriz! Á hú, shúf dí ellí ká'ideh jambaná; Alláh, ya sídí, Alláh! á hí dí bukra, lemma tushrik esh-shems malák min meláik es-semá yadhrib 'ainoh, wa yashúf şahibetná, wa hálan yakhtífhá, wa doghrí<sup>4</sup> yudhífhá<sup>5</sup> 'ala 'lharím al 'alí!

*Abu Nadhdhārah.*—Belá kufr, ya sheikh! ma tet'jennensh, wa-illa, walláhi! ektub li-jamá'atak.

*Abu Khalíl.*—Lá, ya wuleid! ma tadukkhásh! Ana subt ed dinyá ala shán<sup>5</sup> khátirak.

*Abu Nadhdhārah.*—Jazák Alláh khair!

*Abu Khalíl.*—Taiyib! ahna yarja' marjú'na

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<sup>1</sup> For *fidhdhah*.      <sup>2</sup> And then.      <sup>3</sup> 2nd sing. fem. aor. of 4th conj. of *شرق*.      <sup>4</sup> "direct," from the Turkish *طوغرو*.      <sup>5</sup> 3rd sing. masc. aor. of 4th *ضاف*.      <sup>5</sup> "for the sake of."

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p. 137.

li rahłatak. Al khawájah Yúsuf Ramleh keteb lí min Iskanderíyeh annak safart fí awwal yóm min ash-shahr díh, fí bábur (vapore) min kumpaníyet Ferísínah 'ala tarík Málta; baká, ahkí lí bittafsíł kull ellí jará lak min yóm-má kharajt min Iskanderíyeh ila 'l leilah díh.

*Abu Naḍḥḍhārah.*—Bi 'l bakht al bábūr má kánsh fīh rakkáb k'tír,<sup>1</sup> wa 'l kaptán kán min ikhwatná<sup>2</sup>; fa-awwal ma sallam 'alaiya wa rusí 'ala 'l kaifíyeh, hálán waṣṣá 'alaiya 'l *garçon* wa 'ssufrají wa jamí' el mustakhdimín wa kaddamni ila 'ssittát b'tú'<sup>3</sup> awwal wa tání darajah, wa kál lahum “á dí Abu Naḍḥḍhārah ellí fattah 'uyyún al 'álam wa-aḍhhar li 'l kháṣṣ wa 'l 'ámm jaur u dhulm al ḥukkám, wa aikaz el felláh min ghuflatoh, wa 'arrafho biḥukúkoḥ wa kúwwatoḥ.

*Abu Khalíl.*—Má shá'alláh! wa ante

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<sup>1</sup> For *kathír*.

<sup>2</sup> Pl. of *ḥ*.

<sup>3</sup> Pl. of 'btá', see p. 123.

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p. 138.

ma saddakt lemma wajedt nafsak bain el maḍhamát. Haḵkan, anta, ya Abu Naḍḥḍhārah! mubkhit<sup>1</sup> fi 'l umúr díh.

*Abu Naḍḥḍhārah.*—Lillahi 'l ḥamd! innamá 'l imbisát elli embastuh fí awwal yómain essafr tala' min 'uyúní fí ákhir yóm wa ákhir laileh!

*Abu Khalíl.*—Li-aiy? jará aiy? lá samah Alláh!

*Abu Naḍḥḍhārah.*—Uskut! Dá, yá sheikh ana kullamá eftekir, sha'rí yakubb wa jisdí yanmall!

*Abu Khalíl.*—La budd an kámat 'alaikum fortúna wa 'l baḥr háj wa talátamat el amwáj, wa sár al bábūr yaghtus wa yakubb, wa kalb ar rakkáb yarjiff wa yaṭabb.

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<sup>1</sup> Agent from *أخت* from *بخت*. “fortune.”



*Abu Nadhḏhārah.*—Tamám! walláhi! elli b'yesma'ak túṣef el waṣfah dí, l'yakúl<sup>2</sup> alaik kunt háḏhirhá! dá ana kunt náim fi ghurr nómi, wa asma' lak ṣaríkh wa ṣaiyáh wa tawalwíl

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<sup>2</sup> "Would certainly say."

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p. 139.

wa miyáh tashurr fi 'l mak'ad; fa naṭṭait min khaznatí al mu'allakah<sup>1</sup> wa kánat al maiyah lirrukab faḡult lá shakk wa lá reib an Sheikh el Hārah aḏḏhar amhar al munajjimín wa khalláhum yusallitú 'alainá 'afárít al baḥr ḥatta anna 'l bábúr yankasir, wa Abu Nadhḏhārah yarúḥ khara samak.<sup>2</sup>

*Abu Khalíl.*—Innamá rabbuná najják likaun warák afdhal masháikh barr<sup>3</sup> Maṣr yad'ú lak bil-khair.

*Abu Nadhḏhārah.*—Rabbuná yaḥfuzhum, wa yaḡbul da'áhum, wa yarfa' 'an 'unḡ abná' Maṣr<sup>4</sup> al jaur wa 'zzulm, wa yan'am 'alaihim biman yaḡkum bi 'l 'adálat wa'l ḥilm! Lianna yaḡínan azzulm fí bládna ḥaṣṣal li-ákhir darajeh. In t'shúf al 'álam hene fí Fransá mab-sútín wa masrúrín wa rubḥánín; wa dá kulloh min aiy?

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<sup>1</sup> "I jumped from my bunk." By a misreading of the lithographed original, this sentence was mistranslated, and by an oversight left uncorrected in the text until the sheet was printed off. <sup>2</sup> *Lit.* stercor piscium. <sup>3</sup> The land of Egypt. <sup>4</sup> The sons of Egypt.

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p. 140.

*Abu Khalíl.*—Min el Ḥurriyeh! Hú izá kán<sup>1</sup> ellí b'ya-  
ḥaṣṣal 'andná kán b'yaḥaṣṣal hene kánú biyuskitú 'l'álam  
dól! Dól yá má f'nú mulúk!

*Abu Naḍḥḍháraḥ.*—Alwaḳt ráih, ya Bú Khalíl? wa  
ana — al k'lám fi sirrak—jí'an. Báḍ ma na'kul aḥkí lak  
baḳíyat er raḥlah.

---

<sup>1</sup> *izá kán* = "if."

---

p. 141.

Ma'ḳúlu man námat 'uyúno  
Yaḥsib el 'áshik yanám  
Walláh ana mughram ṣebábeh<sup>1</sup>  
Lam 'ala 'l 'áshik malám  
Dús<sup>2</sup> yá lellí, dús yá lellí,  
'Ishḳe maḥbúbi fettaní!

Yá sheikh el 'Arab! ya Seiyid!  
Tejma'ní 'al<sup>3</sup> khilli leileh!  
W' in já'ní ḥabíbe ḳalbí  
L' 'amal loh 'l Kashmír duleileh!<sup>4</sup>  
Dús yá lellí, dús yá lellí,  
'Ishḳe maḥbúbi fettaní!

---

<sup>1</sup> Excited by passion.    <sup>2</sup> يدوس داس "to tread."    <sup>3</sup> For  
على الخل 'ala 'l khilli, "to the friend."    <sup>4</sup> "pay" or  
"brokerage."



Kámil el auṣáf fettaní  
 We 'l 'uyún es súd ramúní  
 Min hawáhum ṣirt ughanní <sup>5</sup>  
 Wa 'l hawá <sup>6</sup> zawwad j'núní <sup>7</sup>  
 Dús yá lellí, dús yá lellí,  
 'Ishķe mahbúbí fettaní!

<sup>5</sup> I began to sing.  
 and "air."

<sup>6</sup> hawá means both "love"  
<sup>7</sup> Increased my madness.

p. 142.

Jama'um <sup>1</sup> jam' al 'awázil <sup>2</sup>  
 'An ḥabíbí yamna'úní;  
 Wallah, ana ma afút <sup>3</sup> hawahum  
 Biss'yúf lau kaṭṭa'úní!  
 Dús yá lellí, dús yá lellí,  
 'Ishķe mahbúbí fettení!

Ḳum b'ná ya khillí nasker  
 Taḥta zill alyásmíneh  
 Naḳṭuf al-khókh <sup>4</sup> min 'ala ummoh <sup>5</sup>  
 Wa 'l 'awázil gháfilína!  
 Dús yá lellí, dús yá lellí,  
 'Ishķe mahbúbí fettení!

<sup>1</sup> For *jama'ú*.

<sup>2</sup> Pl. of *'ázil*, "one who reproves."

<sup>3</sup> *يفوت فات* "to pass away from," "leave."

<sup>4</sup> Peach.

<sup>5</sup> *lit.* from off its mother, *i.e.* native branch.

Ya b'nát júw' <sup>6</sup> el Medínah  
 'Andakum ashyá themíneh  
 Telbisú 'shshátih <sup>7</sup> bilúleh <sup>8</sup>  
 Wa 'l k'ládeh <sup>9</sup> 'ala 'nnahd zíneh  
 Dús yá lellí, dús yá lellí,  
 'Ishķe maḥbúbí fettení!

Ya b'nát Iskenderíyeh  
 Mashykum ala 'l furshi jíyeh  
 Telbisú 'l Kashmír biṭalí <sup>10</sup>  
 Wa 'shshefáif <sup>11</sup> sukkaríyeh  
 Dús yá lellí, dús yá lellí,  
 'Ishķe maḥbúbí fettení.

Ya meláh kháfú min Alláh  
 Wa 'rḥamú 'l 'áshik lillah <sup>12</sup>!  
 Ḥubbukum maktúb min Alláh  
 Kaddarú <sup>13</sup> 'l maulá 'alaiya.  
 Dús yá lellí, dús yá lellí,  
 'Ishķe maḥbúbí fettení.

---

<sup>6</sup> "inside."

<sup>7</sup> Properly شاطح "a band or necklace of coins."

<sup>8</sup> With pearls.

<sup>9</sup> A necklace.

<sup>10</sup> With

gold embroidery or fringe.

<sup>11</sup> Lips.

<sup>12</sup> For God's

sake!

<sup>13</sup> For kaddarahu, "He has decreed it."

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p. 163.

*Translation of the Ballad from "Alice in Wonderland."*

The previous extracts are in the colloquial style, as *spoken* by the modern Arab-speaking peoples; in the present and following translations the style I have employed is that in use for literary composition.

They are intended to show how purely English ideas and expressions may be rendered into Arabic equivalents; and I have chosen them, especially Poe's "Black Cat," because of the very idiomatic English they contain, which makes the contrast between the two languages stronger.

1.

Ráha Zeidun tá'inan fí sinnihi <sup>1</sup>  
 Wa 'mbará <sup>2</sup> 'Amrun yunájíhí futaiy <sup>3</sup>  
 Kála, Sheikh el H́arat al himmu <sup>4</sup> 'lladhí  
 Sháhida 'shshaibu 'alaihi bi'l funaiy <sup>5</sup>  
 Ma 'htiyálí fíka <sup>6</sup> maqlúban 'alá  
 Ra'sika 'l mankúbi nikthan liththuraiy <sup>7</sup>  
 A-fa-sheikhun shá-ibun mithluka yar-  
 -dhá bi-amrin <sup>8</sup> mithli dhá jarra 'lkhuzaiy ? <sup>9</sup>

---

<sup>1</sup> "Far advanced in years."      <sup>2</sup> began.      <sup>3</sup> dimin.  
 of *fatan*, "a youth."      <sup>4</sup> *himm*, "a decrepit old man."  
<sup>5</sup> "to whose decay his hoary locks bear witness," *funaiy*  
 dim. of *faná*, "decay."      <sup>6</sup> "What am I to do with  
 you?" *lit.* "What is my device concerning you?"  
<sup>7</sup> dim. of *thará*, "the ground."      <sup>8</sup> "be content (to do)  
 a thing."      <sup>9</sup> "(which) brings (*lit.* drags on) disgrace,"  
 dim. of *khazy*.

Kála ya 'bní, 'ádatun marra shebá-  
 -bí bihá kad bakīyat mundhu 'şşubaiy <sup>10</sup>  
 Baida anní kuntu kablan kháifan  
 Min fasádin fí dimághí au dhunaiy <sup>11</sup>  
 Tibtu nafsán <sup>12</sup> 'árifan má in hawá <sup>13</sup>  
 Kaḥfu ra'sí min dimághin kaṭṭu shai.

<sup>10</sup> "a habit in which my youth has passed has endured since my childhood," *şubaiy*, dim. of *şaby*. <sup>11</sup> "sickness." <sup>12</sup> "I became easy in mind." <sup>13</sup> *má in hawá* = "it did not contain"; *má in* is a strong form of negative.

## 2.

Kála 'Amrun wa 'nthaná <sup>1</sup> ya'ziluhu <sup>2</sup>  
 Anta sheikhun sháibun haiyu 'bnu baiy  
 Mithlumá kad marra kaulí sábiḳán <sup>3</sup>  
 Badanun ka 'lbudni manfúkhu 'l ḥushaiy <sup>4</sup>  
 A-buweibun táfiran tadkhuluhú  
 Laisa kahlun fí nisháṭin ka-şubaiy <sup>5</sup>  
 Kála kad alfaitu, <sup>6</sup> ya 'bní, ḥílatan <sup>7</sup>

<sup>1</sup> "and turned," 7th of ثَنَى. <sup>2</sup> to reproach him.  
<sup>3</sup> previously. <sup>4</sup> "a body like a bulky camel with puffed out belly," *ḥushaiy*, dim. of *ḥashá*. <sup>5</sup> "An adult is not like a boy (*şubaiy*, dim. of *şabíy*) in nimbleness."  
<sup>6</sup> "I have found." <sup>7</sup> "a device."



Tun'ishu <sup>8</sup> 'ljisma muzídan fi 'l kuwaiy  
 Khudh hubúbí dhí wa a'tí dirheman  
 Fahya lilkúwati min ajda 'dduwaiy.<sup>9</sup>

<sup>8</sup> 3rd fem. sing. aor. of 4th conj. of نَعَش , "raising or recuperating the strength of the body"; *kuwaiy*, dim. of *kuwá*, pl. of *kúwatun*.  
<sup>9</sup> "The best of medicine," *duwaiy*, dim. of *dawá*.

## 3.

p. 164.

Kála 'Amrun ya kabíra 'ssinni <sup>1</sup> lá  
 Sinna <sup>2</sup> fí fíhi <sup>3</sup> tabaḵḵá min thunaiy <sup>4</sup>  
 Ghaira shaḥmi 'l kirshi la tamghudhuhú <sup>5</sup>  
 Man ra-á 'tṭaḥḥána min ghairi 'rruhaiy <sup>6</sup>  
 Tabla'u 'lwazzata ma' minḵárihá  
 Wa 'l'idháma 'ṣṣammi minhá ka 'l'uṣaiy <sup>7</sup>  
 Lam uḥit <sup>8</sup> 'ilman bihádha fa-abin <sup>9</sup>  
 Lí jalíya 'l-amri <sup>10</sup> min ghairi muraiy <sup>11</sup>

- <sup>1</sup> *sinni*, "years."      <sup>2</sup> *sinna*, "a tooth."      <sup>3</sup> *fíhi*,  
 "his mouth," from فم, see p. 54.      <sup>4</sup> dim. of *thani-*  
*yatun*, "gums."      <sup>5</sup> "Except the fat of the paunch  
 you cannot chew (it)."      <sup>6</sup> "Who has (ever) seen a  
 miller without a mill-stone." *ruhaiy*, dim. of *raḥá*.  
<sup>7</sup> "and the bones of it as hard as walking-sticks."      <sup>8</sup> 3rd  
 sing. masc. aorist, 4th conj. from حاط, apocopated after  
 the negative *lam*. *lam uḥit 'ilman bi* . . . "I comprehend  
 not by (my) knowledge."      <sup>9</sup> "so explain," imper. 2nd  
 conj. of بان.      <sup>10</sup> *jalíy al 'l-amri* = *al-amri 'l jalíyi*, "the  
 important affair."      <sup>11</sup> *muraiy*, dim. of *mary*, "strife  
 and doubt."

Ḳála mudh kuntu ṣabíyan ḵad tafak-  
 -ḵahtu <sup>12</sup> hatta ṣirtu aḵḍhá min ḵudhaiy <sup>13</sup>  
 Wa'ḥtijájí <sup>14</sup> kulluhu ma' zaujatí  
 Hínamá <sup>15</sup> tashabbaha <sup>16</sup> 'lfatya <sup>17</sup> 'alaiy  
 Nashsha-at <sup>18</sup> bí ḵúwata 'lbal'í <sup>19</sup> min al-  
 -hirfi bit-taḥríki fíhi ḥanakaiy. <sup>20</sup>

- 
- <sup>12</sup> "I have studied law" (*fiḵh*). <sup>13</sup> "till I became more of a cádhí than a cádhí is." Comparative *أَقْضَى* and dim. *قَضَى* of *قَاضٍ* (for *قَاضِي*, see p. 36), "a ḵáḍhí," which is the agent of *قَضَى* "to judge." <sup>14</sup> 8th conj. of *حَجَّ* "to argue," *حُجَّة* *ḥujjatun*, "an argument." <sup>15</sup> Whenever, *hína + má*. <sup>16</sup> "was doubtful," 5th of *شُبَّهَ* (شبهة), "doubt." <sup>17</sup> "the judicial sentence." <sup>18</sup> "caused to grow," 2nd of *nasha'a*. <sup>19</sup> The faculty of swallowing. <sup>20</sup> "my two jaws."
- 

## 4.

'Ada <sup>1</sup> 'Amrun ḵála wuḵḵíta 'rradá <sup>2</sup>  
 Bì'sa shaibun yúritu 'nnása 'l'umaiy <sup>3</sup>  
 Aiyuha 'shsháibu inna ḵad 'ahid-  
 -ná 'alá <sup>4</sup> 'ainaika ḵad ḡhasha 'l'ushaiy <sup>5</sup>

- 
- <sup>1</sup> "He repeated." <sup>2</sup> "May you be guarded from evil," 2nd sing. preterite (used precatively) masc. passive of *وَقَى*. <sup>3</sup> *Lit.* Evil is old age which makes men inherit dimness of sight (*yúritu*, 3rd sing. masc. aor. 4th of *وَرِثَ* "to inherit;" 'umaiy, dim. of 'umyun, blindness). <sup>4</sup> 'ahidná 'alá, "we have been accustomed to." <sup>5</sup> "purblindness has covered them."



Tansubu 'l-uf'á 'ala 'l márini<sup>6</sup> min  
 Aina wujdánuka lil'aini 'dhḏhuwaiy<sup>7</sup>  
 Yaduka 'lbaidhá'u ḥasbí mu'jizan<sup>8</sup>  
 Hal li Músa mithlu hádhí min 'uṣaiy  
 Há theláthun min suwálatin maḏhat<sup>9</sup>  
 La tazidní ba'du<sup>10</sup> min ḥaiyin wa laiyy;  
 Malla sam'í<sup>11</sup> a naharí kullahu  
 Asma'a 'lhadhyá<sup>12</sup> bi-iṣgháin<sup>13</sup> li-ghaiy<sup>14</sup>  
 'Thi 'anni<sup>15</sup> wa 'nhadhir<sup>16</sup> min derajin  
 Háka min rijlíya ta'jılan lidhaiy.<sup>17</sup>

- 
- <sup>6</sup> "you set up a snake on the tip-of-the-nose."  
<sup>7</sup> "where did you find (*lit.* is your finding) (this) light for the eyes," *ḏhuwaiy*, dim. of *ḏhaw*, "light."  
<sup>8</sup> These two lines are inserted: "Thy white hand is enough miracle for me (suffices me as a miracle)! had Moses a little rod like this?" see note, p. 164.      <sup>9</sup> 3rd sing. fem. pret. of مضى "to pass away."  
<sup>10</sup> "Do not give me any more nonsense," *lit.* "do not increase me after of . . . ."  
<sup>11</sup> "my hearing is wearied."  
<sup>12</sup> "trifling."      <sup>13</sup> Giving an attentive ear to.  
<sup>14</sup> "error," perverseness.      <sup>15</sup> An idiomatic expression, "get thee gone from me!"  
<sup>16</sup> "descend," imp. of 7th conj. of حدر .      <sup>17</sup> "here is my foot to hasten that," *dhaiy*, dim. of ذا "that."
-

p. 165.

Al Hirratu 'ssaudá' wa 'Arabdatu<sup>1</sup> saffáki 'damá'.<sup>2</sup>

(In reading the prose portion of this translation the rules given on pp. 6, 7, for the omission of the final vowels in pause must be observed.)

Lí kīssatun<sup>3</sup> 'ajabun sa-ukhbirukum<sup>4</sup> biháLi-gharíbi má tajrī bihi 'l-aḥwálú<sup>5</sup>Lau aḡtadhí<sup>6</sup> min sámi'in taṣdīkahá<sup>7</sup>Laghadautu<sup>8</sup> mimman ya'taríhi<sup>9</sup> khabálúIdh kuntu ukzibu<sup>10</sup> ma tará<sup>11</sup> 'ainaiya auSami'at bihí udhní<sup>12</sup> wa dháka maḥálú.<sup>13</sup><sup>1</sup> "drunken frenzy."<sup>2</sup> A shedder of blood.<sup>3</sup> The metre of these lines is *kāmīl*:

— — — — — — — — — — — — — — — —  
 — — — — — — — — — — — — — — — —

The foot — — — — — may become — — — — —

<sup>4</sup> 1st. sing. aor. 4th of خبر with sign of future من prefixed.<sup>5</sup> Because of (*li*) the strange thing with which (*ma*) circumstances happen (from جرى) to me!<sup>6</sup> 1st pers. aor. from 8th of قضي "I require."<sup>7</sup> "the believing it," verbal noun of 2nd conj. of صدق.<sup>8</sup> "I should be in the morning," i.e. "I should become."<sup>9</sup> Attacks him, 8th of عرى.<sup>10</sup> 1st. sing. aor. 4th of كذب "if I should belie."<sup>11</sup> 3rd sing. fem. aor. رأى "to see."<sup>12</sup> "my ear."<sup>13</sup> wadháka maḥálu, "then that were impossible."



Wa lastu bimajnúnin<sup>14</sup> wa lá náïman<sup>15</sup> ará<sup>16</sup> adh-  
ghátha 'l-ahlámi.<sup>17</sup> Lákinnaní fattákun<sup>18</sup> kad daná  
minniy<sup>19</sup> al-ajalu<sup>20</sup> wa arkubu<sup>21</sup> 'lmauta fi 'lghaddi<sup>22</sup> fa  
urídu an adha'a<sup>23</sup> 'lyóma wakrí<sup>24</sup> 'lladhí ankadha<sup>25</sup> dhahrí,  
mu'tarifan<sup>26</sup> bikabíri dhambí,<sup>27</sup> wa lá awaddu<sup>28</sup> illa an  
ubaiyina<sup>29</sup> má jará 'alaiya min al-umúri, ghaira mu-  
dhífin<sup>30</sup> 'alá dhálíka kelimatam-má,<sup>31</sup> tafsíran awi'tidháran  
fa-innahá mina 'lmuwáddi<sup>32</sup> 'lmuhwilati<sup>33</sup> 'lmukhifati<sup>34</sup>  
líy, almu'adhdhibati<sup>35</sup> likalbíy aljálíbatí 'ala<sup>36</sup> 'l-idmári.<sup>37</sup>

<sup>14</sup> *lastu bi* . . . . "I am not," fr. لیس "not to be," *maj-*  
*nún*, "mad" (possessed by a *jinn* or "demon").

<sup>15</sup> Agent of نام "to sleep." <sup>16</sup> 1st sing. aor. of

رأى "to see." <sup>17</sup> "jumbles of dreams." <sup>18</sup> "a  
murderer."

<sup>19</sup> *daná minni*, "has drawn nigh to  
me." <sup>20</sup> "doom." <sup>21</sup> I watch. <sup>22</sup> To-

morrow. <sup>23</sup> 1st sing. aor. of وضع "to put off."

<sup>24</sup> "my burden." <sup>25</sup> "weighed down," 4th of نَقَضَ .

<sup>26</sup> Confessing, 8th of عرف , the verb requires the preposi-  
tion ب with the following noun. <sup>27</sup> *bi-dhambíy alka-*

*bíri*, "my great sin." <sup>28</sup> وَدَّ "to be fain." <sup>29</sup> 1st

sing. masc. aor. 2nd conj. of يبين بان . <sup>30</sup> أَضَاف 4th

conj. "to add." <sup>31</sup> See p. 71. <sup>32</sup> pl. of مَادَّة

"matter." <sup>33</sup> "terrible," fem. agent 4th conj. هَال

. يَهُول <sup>34</sup> "causing fear," fem. agent 4th conj. of

(خَوْف) يَخَاف خَاف . <sup>35</sup> "tormenting," fem. agent 2nd

عَذَب . <sup>36</sup> "conducting to." <sup>37</sup> "destruction,"

verb. noun 4th دَمَر .

p. 166.

Wa húdhá<sup>1</sup> ashra'u fi<sup>2</sup> sharhi<sup>3</sup> sebebihá wa ma kána lí fihá siwá 'l'adhábi wa 'l khaufi wa la-in tashábaha<sup>4</sup> 'alá 'l-kárí'i bi-khuza'biláti<sup>5</sup> 'llahwi wa 'lla'bi<sup>6</sup> fa rubba<sup>7</sup> názirin fihá yakhálu<sup>8</sup> haulí hazalan wa yadhunnu 'dhtirábí<sup>9</sup> sahlán wa dhálíka sha'nu man lam yasbur ghaura<sup>10</sup> 'l-amúri ghaira multafitin ila 'tṭaishi wa 'zzaighi wa 'nnafsi 'l-am-máratí bi'ssúí<sup>11</sup> wa la yará fímá yarú'uni íráduhu<sup>12</sup> illa 'l-asbába 'tṭabí'íyeta au alḳiyáma<sup>13</sup> bimá yajibu<sup>14</sup> 'alaiya haḳíḳatan.

Fakad kuntu mundhu 'lḥadáthati<sup>15</sup> mushtaheran<sup>16</sup> bi-damáthati<sup>17</sup> 'l-akhláḳi<sup>18</sup> wa maḥabbati baní jinsí<sup>19</sup> ḥattá širtu baina 'lkhulláni wa 'l-as-ḥábi 'ibratan<sup>20</sup> li-riḳḳati<sup>21</sup> ḳalbí.

<sup>1</sup> "behold!"

<sup>2</sup> I begin.

<sup>3</sup> Explanation.

<sup>4</sup> Resemble, 6th of (شبه) شبيه "like."

<sup>5</sup> "idle tales."

<sup>6</sup> "sport and play."

<sup>7</sup> "many a," see page 84.

<sup>8</sup> Will fancy.

<sup>9</sup> "agitation," 8th conj. from ضرب, the

ت being changed to ط, see page 12.

<sup>10</sup> "Does not

fathom the depths of."

<sup>11</sup> "the spirit that bids evil"

is the usual Arabic equivalent for "sensuality."

<sup>12</sup> "al-

leging," "quoting," verbal noun, 4th from ورد.

<sup>13</sup> Con-

sistence, = مقاومة 3rd from قام.

<sup>14</sup> aor. of وجب "to be

necessary."

<sup>15</sup> "youth."

<sup>16</sup> Well known,

8th of شهر (شهرة "renown").

<sup>17</sup> Gentleness.

<sup>18</sup> pl.

of خلق "disposition."

<sup>19</sup> "the sons of my race,"

i.e. my fellow creatures.

<sup>20</sup> "an example."

<sup>21</sup> Softness.



p. 167.

Fa-aḥbābtu<sup>1</sup> fi 'l haiwāni kulla mu-ānisin.<sup>2</sup>Ta-allafa<sup>3</sup> wa 'l-insāna<sup>4</sup> min farṭi ṣabwatí<sup>5</sup>

Wa tasámaha<sup>6</sup> lí abawaiya<sup>7</sup> fíma ragḥābtu<sup>8</sup> fíhi min  
 al haiwānati 'lmu-talifati<sup>9</sup> 'ala 'kḥtiláfi<sup>10</sup> anwá'ihá<sup>11</sup>; wa  
 labithtu<sup>12</sup> aṣrufu<sup>13</sup> gháliba<sup>14</sup> auḳátí<sup>15</sup> wa-íyáhá<sup>16</sup> já'ilan  
 gháyata<sup>17</sup> 'nshirahí<sup>18</sup> fí iṭ'ámihá<sup>19</sup> wa mu-ānasatiha.

Wa kullu man allafa<sup>20</sup> kalban lahoMu'taminan<sup>21</sup> fi 'ddári rabbáhu<sup>22</sup> hín<sup>23</sup>

<sup>1</sup> "I loved," 4th conj. حَبَّ. <sup>2</sup> "tame," "sociable,"  
 3rd conj. أَنَسَ. <sup>3</sup> "becomes familiar," 5th of اَلْفَ.  
<sup>4</sup> *wa* with the accusative="with." <sup>5</sup> The excess of  
 my passion. The metre of this verse is *tawíl*

— ' — — — — — ' — — — — — ' — — — — —

repeated. <sup>6</sup> Allowed, 6th of مَسَحَ. <sup>7</sup> "my  
 two parents." <sup>8</sup> *raghaba fí*="to long for," *raghaba*  
*'an*="to be averse from." <sup>9</sup> "familiar," 8th  
 of اَلْفَ. <sup>10</sup> "variety," 8th of خَلَفَ. <sup>11</sup> pl.  
 of نَوْعَ "sort," "kind." <sup>12</sup> "I tarried." <sup>13</sup> "to  
 spend." <sup>14</sup> "the most of," from غَلَبَ to overcome.  
<sup>15</sup> pl. of *wakt*, "time." <sup>16</sup> "with them," see above,  
 note 4. <sup>17</sup> The extremity of. <sup>18</sup> "my joy," 7th  
 conj. from شَرَحَ "to expand," cf. *Kor'an*, ch. v. 1, *a lem*  
*nashrah laka ṣadraka*, "have we not expanded for thee thy  
 breast?" <sup>19</sup> "feeding," 4th of طَعَمَ. <sup>20</sup> "has  
 attached," 2nd of اَلْفَ. <sup>21</sup> "trusty," 8th of اَمِنَ.  
<sup>22</sup> Has brought it up. <sup>23</sup> For a time.

Ya'lamu ma úli'a<sup>24</sup> ḵalbí lahú

Fí ḥubbi ḥaiwánin anísin<sup>25</sup> faṭín.<sup>26</sup>

Falá ḥájata<sup>27</sup> an ashraḥa lahú miḵdára<sup>28</sup> 'ttasallí<sup>29</sup> wa  
farta 'l-imbisáṭi<sup>30</sup> 'lladhí yata-attá<sup>31</sup> min dhálik li-annahu  
yújadu<sup>32</sup> fí ulfati<sup>33</sup> 'lkalbi 'lkḥáliyati<sup>34</sup> min algharaḥ<sup>35</sup>  
shai-un<sup>36</sup> yu-allifu ḵalba man ḵad márasa<sup>37</sup> 'lwudda 'l-  
káziba<sup>38</sup> 'lkḥaddá'a 'lladhí yará-a<sup>39</sup> bihi 'l-insánu.

<sup>24</sup> passive of 4th of **وَلَع** "passionately fond of." <sup>25</sup> "so-  
ciable." <sup>26</sup> "intelligent." The metre of these lines  
is 2nd *Basít*

— ' — — — ' — — — ' —  
— ' — — — ' — — — ' —

<sup>27</sup> "necessity." <sup>28</sup> "the amount," **قَدْر**. <sup>29</sup> "con-  
solation," 8th of **سَلَا (سَلُو)**. <sup>30</sup> Pleasure, from **بَسَط**  
"to spread," cf. *inshiráh*, note <sup>18</sup> above. <sup>31</sup> "proceeds."  
5th of **أَتَى**. <sup>32</sup> "there is found," "exists," passive of  
**وَجَدَ**. <sup>33</sup> "familiarity." <sup>34</sup> "void of," **خَلَا**,  
agrees with **الفَة**. <sup>35</sup> "ulterior motives." <sup>36</sup> Nominative  
to *yújadu*. <sup>37</sup> "experienced," 3rd of **مَرَسَ**. <sup>38</sup> "false,"  
"lying." <sup>39</sup> Pretends, 3rd of **رَأَى**.

p. 168.

Tazawwajtu<sup>1</sup> wa ana fatan<sup>2</sup> wa ḵad as'afaní<sup>3</sup> al ḥazzu<sup>4</sup>  
bizaujatin muwáfikatin<sup>5</sup> lí, lá-síyamá<sup>6</sup> fí 'ádátí<sup>7</sup> 'ssalafi<sup>8</sup>

<sup>1</sup> "I married," 5th from **زَوَّجَ**. <sup>2</sup> "while yet a  
young man." <sup>3</sup> "permitted me," 4th of **سَعَفَ**.  
<sup>4</sup> "fortune." <sup>5</sup> "suitable," 3rd of **وَفَّقَ**. <sup>6</sup> "espe-  
cially." <sup>7</sup> "my habit." <sup>8</sup> "former."



'l-ímá-i ilaihá.<sup>9</sup> Falemmá ánasat<sup>10</sup> minníy almahabbata lilhaiwánáti bazalat<sup>11</sup> majhúdahá<sup>12</sup> fí tahşíli<sup>13</sup> má húwa 'l-altáfu wa 'l-aṭrabu<sup>14</sup> talahhiyan<sup>15</sup> mina 'lhaiwánáti lmuwánisati faḥawainá<sup>16</sup> aşáfíra wa semakan wa kalban jaiyidan<sup>17</sup> wa arneban şaghíran wa kuṭṭan faṭínan.

Fa-amma 'lkuṭṭu fa kána kabíra 'lhajmi,<sup>18</sup> jamíla<sup>19</sup> 'lmanzari,<sup>20</sup> hálíka<sup>21</sup> 'ssuwádi, dhá<sup>22</sup> dhahnin<sup>23</sup> 'ajíbin mudhishin<sup>24</sup> wa kánat zaujatí tatakhaiyala<sup>25</sup> kalílan min kharáfáti<sup>26</sup> 'l'ajáizi,<sup>27</sup> fakullamá şúdifa<sup>28</sup> zikru kuṭṭina tulammihu<sup>29</sup> litawahhumi<sup>30</sup> 'l'awwámi<sup>31</sup> an kulla kuṭṭin aswadin sáḥirin<sup>32</sup> mamsúkhin<sup>33</sup> wa lá azunnuhá takúlu

- 
- <sup>9</sup> "referred to," *ímái*, 4th of *ومى*, verbal noun, dependent case, in apposition with '*ádatí*, which is governed by *fí*', *lit.* "in my habit of preceding-reference to it," *i.e.* "previously referred to." <sup>10</sup> "she perceived," 3rd of *أنس*. <sup>11</sup> "she bestowed." <sup>12</sup> "efforts," from *جهد*. <sup>13</sup> "acquiring," 2nd *حصل*. <sup>14</sup> Comparatives of *لطيف* "fine," and *طرب* "pleasing," "merry." <sup>15</sup> "diversion," 5th from *لهو لها* sport. <sup>16</sup> "we held." <sup>17</sup> "excellent." <sup>18</sup> "bulk." <sup>19</sup> "handsome." <sup>20</sup> "aspect." <sup>21</sup> Of a deep black, *حالك السواد* "intensely black." <sup>22</sup> Accusative of *dhú*, "possessed of." <sup>23</sup> "sagacity." <sup>24</sup> "astonishing," 4th of *دهشة*. <sup>25</sup> "fancy," 5th of *خال* (خيال). <sup>26</sup> "nonsensical stories." <sup>27</sup> pl. of *عجوز* "an old woman." <sup>28</sup> "accidentally came up," pass. of *صدى*, to "come suddenly upon." <sup>29</sup> "she would hint at," or "refer to," 2nd of *لمح*. <sup>30</sup> "suspicion," 5th of *وهم*. <sup>31</sup> pl. of *عام* "the vulgar." <sup>32</sup> "magician," "wizard." <sup>33</sup> "metamorphosed," *صنخ*.

dhálíka biljiddi wa lákinnaní dhakartu kalimatahá háhuná liannahá fi hádha 'ddakíkati<sup>34</sup> khatarat<sup>35</sup> 'alá bálí.<sup>36</sup>

<sup>34</sup> “moment.”

<sup>35</sup> “occurs.”

<sup>36</sup> “my mind.”

p. 169.

Wa lakḡabná<sup>1</sup> ḡuttaná bi-Abi Murratin<sup>2</sup> fa-sára min akḡaṣṣi<sup>3</sup> mu-ánisiya<sup>4</sup> wa ashaddihim líya 'ttizáman<sup>5</sup> wa lá ut'imuhu<sup>6</sup> illa bi yadí wa kána lá yufárikuní<sup>7</sup> albattata fí 'lbaiti ḡatta kidtu lá amna'uhu<sup>8</sup> mina 'lkḡurúji<sup>9</sup> ma'í ila 'ssúḡi wa baḡíná 'alá hádhihi 'l-ulfati wa 'l-mawad-dati<sup>10</sup> hínan<sup>11</sup> baida<sup>12</sup> annaní fi ithná'i<sup>13</sup> dhalíka 'ta-ratní<sup>14</sup> 'illatun<sup>15</sup> shara'at<sup>16</sup> tugḡhaiyiru<sup>17</sup> ṡab'í wa tubaddilu<sup>18</sup> mizájí<sup>19</sup> wa túsimuní<sup>20</sup> bi khíṣálin ḡhairi

- <sup>1</sup> “We entitled.”      <sup>2</sup> “Abu Murrati,” “Father of Powers,” is a nickname of the Devil.      <sup>3</sup> Superlative of خاص “intimate.”      <sup>4</sup> pl. masc. of مؤانس “familiar,” with the affixed personal pronoun, the final ن being lost, see p. 62, ي added.      <sup>5</sup> “most attached to me.”      <sup>6</sup> 1st aor. of 4th of طعم “feed.”      <sup>7</sup> aorist, 3rd of فرق .      <sup>8</sup> “I came near to not preventing him,” “I could scarce prevent him.”      <sup>9</sup> “going out,” from خرج .      <sup>10</sup> “love.”      <sup>11</sup> “for a time.”      <sup>12</sup> “although.”      <sup>13</sup> “in the midst of,” verbal noun, 4th of ثنى .      <sup>14</sup> “attacked me.”      <sup>15</sup> “a malady.”      <sup>16</sup> “began.”      <sup>17</sup> “changed,” 3rd fem. sing. aor. 2nd غير .      <sup>18</sup> “altered,” 3rd fem. sing. aor. 2nd بدل .      <sup>19</sup> “my temperament,” from مزج “to mix.”      <sup>20</sup> “marked me.”



maḥmúdatin <sup>21</sup> laisa mimma waṣaftuhu <sup>22</sup> wa adhá idmání <sup>23</sup>  
 ‘alá ‘lkhamri wa ‘stighrákí <sup>24</sup> fi ‘nnashwati <sup>25</sup> sebanan li  
 majlabati ‘árin <sup>26</sup> ‘alaiya túla ‘lmadá <sup>27</sup> fa má ziltu <sup>28</sup>  
 azdádu <sup>29</sup> yóman ‘abúsan <sup>30</sup> wa sharásatan <sup>31</sup> wa híjánan <sup>32</sup>  
 sarí‘an ghaira muktarithin <sup>33</sup> bi-aḥadin ḥattá radhaitu  
 linafsí an ukhátiba <sup>34</sup> zaujatí bil-fahshá‘i wa ‘lgħadḥabi  
 thumma ba‘da hunaihatin <sup>35</sup> ibtada’tu <sup>36</sup> adhrubuhá.

- 
- <sup>21</sup> “laudable,” passive participle fem. of حمد “praise.”  
<sup>22</sup> “not such as I have described.” <sup>23</sup> “my persistence,”  
 4th of دمن . <sup>24</sup> “my immersion in,” 10th of غرق “to  
 drown.” <sup>25</sup> “intoxication.” <sup>26</sup> “disgrace.”  
<sup>27</sup> “the time.” <sup>28</sup> 1st sing. masc. aor. of يزال  
 “to cease.” <sup>29</sup> “increase,” 8th of زاد , ازداد for ازتاد ,  
 see p. 12. <sup>30</sup> “scowling.” <sup>31</sup> “peevishness.”  
<sup>32</sup> “excitement.” <sup>33</sup> “concerning oneself,” 8th of  
 كرت . <sup>34</sup> “to address,” 3rd of خطب . <sup>35</sup> “A  
 little time,” dimin. of هن (هنو). <sup>36</sup> “I began,” 8th  
 of بدأ .
- 

p. 170.

Wa amma muwánisiya ‘lmasákína <sup>1</sup> fa ma najaună <sup>2</sup> min  
 ḥiddati <sup>3</sup> khulkí faghafaltu ‘anhunna <sup>4</sup> bal <sup>5</sup> zalumtuhunna  
 biddáhiyati <sup>6</sup> wa ‘lgħarízati <sup>7</sup> illá kuṭṭaná Abá Murratin  
 baḳiyat laho fí ḳalbí min al-mawaddati ‘l-ḳadímati tam-

- 
- <sup>1</sup> pl. of مسكين “poor.” <sup>2</sup> pl. fem. pret. of نجا “to escape.”  
<sup>3</sup> “sharpness.” <sup>4</sup> “I neglected them.” <sup>5</sup> “nay,”  
 “but rather.” <sup>6</sup> “in accidental circumstances.”  
<sup>7</sup> “naturally.”

na'uní<sup>8</sup> an adhrubahu au aṭrudahu<sup>9</sup> wa-in kuntu auja'tu<sup>10</sup>  
 'l-arániba<sup>11</sup> wa 'lkirda ḥattá 'lkalba dharaban mú'liman<sup>12</sup>  
 wa ṭaradtuha wa ázaituha<sup>13</sup> wa lem ta'khudhní bihá  
 ra'fatun.<sup>14</sup>

Li-annaní aḥsastu<sup>15</sup> minhunna 'lkilá

Yanfurná<sup>16</sup> in ṣaddan<sup>17</sup> wa in tadallulá<sup>18</sup>

lákinna dáī<sup>19</sup>—wa náhíka min<sup>20</sup> dáin ka-sharbi 'lkhamri  
 —ḵad izdáda bí ḥatta laḥíka<sup>21</sup> ghadhabí bi-Abí Murrati,  
 wa ḵad ṭa'ana fi 'ssinni<sup>22</sup> wa dhálíka asra'u lilhiyáji  
 'alaihi mimma lau kána fí ghadhḥi shabábihi.<sup>23</sup>

Fafí lailatim-má ataitu 'lbaita min al khammáratí<sup>24</sup>  
 sakrána,<sup>25</sup> fawaswasatí<sup>26</sup> 'nnashwatu fi ṣadrí<sup>27</sup> ann al  
 ḵuṭṭa fárrun<sup>28</sup> minní mujtaniban<sup>29</sup> muwájahatí<sup>30</sup> faḵa-

<sup>8</sup> “prevented me.”

<sup>9</sup> طرد “to push away.”

<sup>10</sup> “I gave pain to,” 4th of وجع .

<sup>11</sup> pl. of

أَرْنَب “a rabbit.”

<sup>12</sup> “painful,” agent of

4th from أَلَم .

<sup>13</sup> “I harmed them.”

<sup>14</sup> “kind-

ness.”

<sup>15</sup> “I perceived,” 4th of حَسَّ .

<sup>16</sup> 3rd

fem. pl. aor. of فَرَّ “to flee.”

<sup>17</sup> “from aversion.”

<sup>18</sup> “from coquetry.”

<sup>19</sup> “my illness.”

<sup>20</sup> “where

will you find a,” *lit.* “prohibition to thee from . . . !”

<sup>21</sup> “caught up,” “reached.”

<sup>22</sup> See note <sup>1</sup>, page 195.

<sup>23</sup> “the freshness of his youth.”

<sup>24</sup> “the wine-shop,”

“tavern.”

<sup>25</sup> “drunk.”

<sup>26</sup> “whispered,”

“suggested.”

<sup>27</sup> “my breast.”

<sup>28</sup> Agent

of فَرَّ “to flee.”

<sup>29</sup> “avoiding,” 8th of جَنَب .

<sup>30</sup> “my

presence,” verbal noun, 3rd وَجْه (face).



baḍhtu 'alaihi amruṣu <sup>31</sup> raḡabatahu <sup>32</sup> fa likhaufihi <sup>33</sup> min  
shiddati <sup>34</sup> ḡhaḍhabí 'aḍḥḥ bi-asnáníhi 'lmasnúnati <sup>35</sup>  
yadi fadharajahá <sup>36</sup> daman. <sup>37</sup>

<sup>31</sup> "to tickle."

<sup>32</sup> "his neck."

<sup>33</sup> "and for

(because of) his fear."

<sup>34</sup> "the severity."

<sup>35</sup> "sharp."

<sup>36</sup> "smeared it."

<sup>37</sup> "with blood."

p. 171.

Faḡamalaní <sup>1</sup> ḡhaḍhabun wa junúnun <sup>2</sup> lem uṭik <sup>3</sup> an  
amluka <sup>4</sup> ma'ahuma nafsí wa ka-anna <sup>5</sup> rúhí 'laṣlíyata <sup>6</sup>  
'ntaza'at <sup>7</sup> minní wa nabaḍha <sup>8</sup> baḍílan <sup>9</sup> minhá fí kulli  
'aṣábí <sup>10</sup> wa mafásili <sup>11</sup> badaní rúḥun dáhiyatun 'anídatur <sup>12</sup>  
ashbahu <sup>13</sup> bil-ibálisati <sup>14</sup> mutawallidatur <sup>15</sup> min saurati <sup>16</sup>  
'lkhamri 'alá an a'amuda <sup>17</sup> ilá músí <sup>18</sup> 'lmaṭwíyatí <sup>19</sup> fí  
jaibí fa'ntaḍhaituhá <sup>20</sup> wa 'aṣartu <sup>21</sup> raḡabata 'lḡaiwánati  
'lmiskínati fa'awwartu <sup>22</sup> ainahá.

<sup>1</sup> "and bore me," *i.e.* "induced me." <sup>2</sup> "madness,"  
possession by a *jinn*.

<sup>3</sup> 1st sing. aor. (apocopated after لم) 6th of اطاق 4th conj. "to be able," طاقة.

<sup>4</sup> "to control."

<sup>5</sup> "(it was) as though."

<sup>6</sup> "ori-

ginal."

<sup>7</sup> "was plucked out," 8th of نزع.

<sup>8</sup> "pul-

sated."

<sup>9</sup> "instead."

<sup>10</sup> "nerves."

<sup>11</sup> "joints."

<sup>12</sup> "rebellious."

<sup>13</sup> "resembling," compar. of مشابه

"like."

<sup>14</sup> pl. of ابليس "the devil."

<sup>15</sup> "born

of," 5th of ولد.

<sup>16</sup> Violence, intoxicating effects.

<sup>17</sup> "I made for," "purposely took."

<sup>18</sup> "my pen-

knife."

<sup>19</sup> "closed" = clasp.

<sup>20</sup> "opened,"

*lit.* "drew," or "unsheathed."

<sup>21</sup> "wrung."

<sup>22</sup> عور

"to blind of one eye."

Wa ḥurra<sup>23</sup> ḳalbáhu<sup>24</sup> min ‘árin wa min khajalin  
 Iz laisa yanfa‘u<sup>25</sup> ḳar‘u ‘ssinni<sup>26</sup> min nadamí<sup>27</sup>  
 Yakádu<sup>28</sup> yukwá<sup>29</sup> fu-ádí<sup>30</sup> min ladhá<sup>31</sup> alamin<sup>32</sup>  
 Izá ketebtu ‘jtirámi<sup>33</sup> ‘l-ithma<sup>34</sup> bilḳalamí.<sup>35</sup>

Wa lamma saḥautu<sup>36</sup> min sukratí waḳad aṭára<sup>37</sup>  
 ‘nnauma ‘lkhumúra<sup>38</sup> ‘anní wa ‘áwadaní<sup>39</sup> shu‘úrí<sup>40</sup>  
 ur‘idat faráisi<sup>41</sup> wa khamaraní<sup>42</sup> ‘nnadamu alá má farraṭ  
 tu<sup>43</sup> wa ḳad kasabat-hu<sup>44</sup> yadaiya.

Wa haiháta<sup>45</sup> ‘nnuzú‘u<sup>46</sup> ilá matábin<sup>47</sup>

A atruku<sup>48</sup> ‘háhuna ‘ṣṣahbáa<sup>49</sup> faḳdá<sup>50</sup>

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<sup>23</sup> “Oh, the heat of.” <sup>24</sup> Vocative affix هـ to قلب  
 “heart.” <sup>25</sup> “profit.” <sup>26</sup> “gnashing the  
 teeth.” <sup>27</sup> “repentance.” <sup>28</sup> “it almost.”  
<sup>29</sup> “was branded with.” <sup>30</sup> “my heart.” <sup>31</sup> “fire  
 of.” <sup>32</sup> “pain,” “grief.” <sup>33</sup> Commission  
 of a crime. <sup>34</sup> Sin. <sup>35</sup> “with the pen.” The  
 metre of these lines is *basít*

— — — — — repeated.  
<sup>36</sup> “I became sober.” <sup>37</sup> “caused to fly,” 4th of ط.  
<sup>38</sup> “intoxication.” <sup>39</sup> “returned to me.” <sup>40</sup> “my  
 senses.” <sup>41</sup> “my joints trembled.” <sup>42</sup> “over-  
 came me,” “affected me.” <sup>43</sup> “I had exceeded.”  
<sup>44</sup> “had committed.” <sup>45</sup> “alas for!” this always  
 implies a negative or impossibility. <sup>46</sup> “inclination.”  
<sup>47</sup> “repentance.” <sup>48</sup> Can I leave. <sup>49</sup> “wine.”  
<sup>50</sup> “lacked,” “missing.” The metre of these lines is  
*wáfir*.

— — — — — repeated,  
 with the licence — — — — in one of the first two feet.



Wa iz lem takun taubatí naşúḥan <sup>51</sup> famá fati'tu <sup>52</sup> fi  
'lghawáyati <sup>53</sup> jámiḥan <sup>54</sup> wa 'ujtu <sup>55</sup>

<sup>51</sup> "sincere."

<sup>52</sup> "I did not stop."

<sup>53</sup> "error."

<sup>54</sup> "headstrong."

<sup>55</sup> "I turned aside."

p. 172.

a'úmu <sup>1</sup> fi 'lkhumúri wa 'stahwání <sup>2</sup> 'lghauṣu <sup>3</sup> fí lajjihá <sup>4</sup>  
fa-aghraḳtu <sup>5</sup> nafsí fí khabáthatihá <sup>6</sup>

Wa fí dhálíka 'lhíni barí-a <sup>7</sup> 'lḳuṭṭ min jaráḥatihi <sup>8</sup>  
lákin maudhi'a <sup>9</sup> 'l'aini 'l'á-irati <sup>10</sup> kána mandḥaruhu <sup>11</sup>  
shaní'an, <sup>12</sup> wa in zála <sup>13</sup> 'lwaj'u <sup>14</sup> 'anhu fa ṭafaḳa <sup>15</sup> ya-  
túfu <sup>16</sup> fi 'ddári k'ádatihí <sup>17</sup> 'ssálifati <sup>18</sup> ghaira annahu  
li-shiddati faz'ihí <sup>19</sup> kána yafirru minní firáran kullamá  
wájahaní <sup>20</sup> fí naḥiyati-mmá <sup>21</sup> min al beiti.

Fa ḥazintu <sup>22</sup> fi 'lbedáäti <sup>23</sup> limá dahamaní <sup>24</sup> min ijtiná-

<sup>1</sup> "swim."

<sup>2</sup> 10th of هـ "seduced me."

<sup>3</sup> "diving."

<sup>4</sup> "its abyss."

<sup>5</sup> "I drowned,"

4th of غرق.

<sup>6</sup> "its vileness."

<sup>7</sup> "was healed."

<sup>8</sup> "its wound."

<sup>9</sup> "the place," noun of place from

وضع.

<sup>10</sup> "blinded," عور.

<sup>11</sup> "its view,"

"aspect."

<sup>12</sup> "ugly."

<sup>13</sup> "ceased."

<sup>14</sup> "the

pain."

<sup>15</sup> "began."

<sup>16</sup> "to go round about."

<sup>17</sup> "as (was) its custom."

<sup>18</sup> "former."

<sup>19</sup> "its

fright."

<sup>20</sup> "it met me face to face," 3rd of وجه.

<sup>21</sup> "any part."

<sup>22</sup> "I grieved."

<sup>23</sup> "in the beginning."

<sup>24</sup> "unexpectedly happened to me."

bihi mu'ánisatí wa karáhatihi<sup>25</sup> lí wa kad kána yuhib-  
buní fímá maḍhá<sup>26</sup> ḥubban shadídán.<sup>27</sup>

Wa ba'da dhá hája ṣadduhu<sup>28</sup> ghaḍhaban

Muttakídan<sup>29</sup> fí aḥsháya multahibá<sup>30</sup>

Wa ḥalla<sup>31</sup> rúḥu 'l-iṣrári<sup>32</sup> fíya lakai.

Yubídání<sup>33</sup> bi 'ddamári munḳalebá.<sup>34</sup>

Ammá rúḥu 'l-iṣrári falá yubḥathu 'anhu<sup>35</sup> fí kutubi  
'lhikmati<sup>36</sup> wa lá ya'udduhu<sup>37</sup> 'lhukamá-u baina 'lhara-  
kátí<sup>38</sup> li-ḳulúbi 'nnási lakinnaní mutayaḳḳinun,<sup>39</sup> kamá  
anna rúḥí haiyatun wa-abadíyatun,<sup>40</sup> anna 'l-iṣrára húwa  
min al-ḳhiṣáli 'lgharízíyati bi 'lmilkati fí aṣli 'lfiṭrati<sup>41</sup>  
waḥidu

<sup>25</sup> "its aversion." <sup>26</sup> "in the time past." <sup>27</sup> "strong."

<sup>28</sup> "its turning away."

<sup>29</sup> "kindled," 8th of قد ,

the و becoming ت by assimilation.

<sup>30</sup> "flaming,"

8th from لهب .

<sup>31</sup> "alighted," "took up its abode."

<sup>32</sup> "perversity."

<sup>33</sup> "to destroy me."

<sup>34</sup> 7th

of قلب , "reversed." The metre of these lines is *munsarih*

— ' — — — ' — ' — —

<sup>35</sup> "discussed," passive aorist of بحث with preposition عن ,  
see p. 81. <sup>36</sup> "metaphysics." <sup>37</sup> "number it."

<sup>38</sup> "the motives."

<sup>39</sup> "certain," 8th of يقن , the ي

becoming ت by assimilation.

<sup>40</sup> "immortal,"

"eternal."

<sup>41</sup> "original constitution."



p. 173.

al kuwá<sup>1</sup> 'lbasítati<sup>2</sup> 'l hákimati<sup>3</sup> tab'a<sup>4</sup> 'l-insániMan dha 'lladhí má sá-a<sup>5</sup> kaṭṭ<sup>6</sup>Waman lahu 'lhusná fakatt<sup>7</sup>

Kam fi'latin saiyí-atin

Warratana<sup>8</sup> fíhá 'l ghalat.<sup>9</sup>

A falá numílu<sup>10</sup> ila makhálafati<sup>11</sup> amri 'shsharí'ati<sup>12</sup>  
 'ala raghmi<sup>13</sup> 'akliná<sup>14</sup> hála kauniná<sup>15</sup> mutayakkinína  
 awámira<sup>16</sup> 'shshar'i fa akúlu anna rúḥa 'l-isrári hádhihi  
 kad hallat fíya lihalákí<sup>17</sup> wa 'l bawári<sup>18</sup> 'ttámmi<sup>19</sup> wa  
 naza'at<sup>20</sup> nafsí nuzú'an ghair mutanáhin<sup>21</sup> lita'zíbi  
 zátihá<sup>22</sup> wa 'idhtihádi<sup>23</sup> tab'ihá wa aghrání<sup>24</sup> 'l-istimrára<sup>25</sup>  
 'ala má tasaddaitu<sup>26</sup> ilaihi bi-itmámi<sup>27</sup> idhrarí<sup>28</sup> wa ídha'í  
 li'lḥaiwánati 'lbarí-ati.<sup>29</sup>

- <sup>1</sup> pl. of قوّة "faculty." <sup>2</sup> "simple." <sup>3</sup> "govern-  
 ing." <sup>4</sup> "nature." <sup>5</sup> "does evil." <sup>6</sup> "at all."  
<sup>7</sup> "only." <sup>8</sup> "has plunged us." <sup>9</sup> "mistake."  
<sup>10</sup> 1st. pl. aor. of أمال "to incline," 4th conj. <sup>11</sup> "oppo-  
 sition to," 3rd خلف. <sup>12</sup> "lawful, legal." <sup>13</sup> "in  
 spite of." <sup>14</sup> "our common sense." <sup>15</sup> "while  
 we," lit. "in the condition of our being . . ." <sup>16</sup> "bid-  
 dings," امر. <sup>17</sup> "to destroy me," lit. "for my destruc-  
 tion." <sup>18</sup> "ruin." <sup>19</sup> "complete." <sup>20</sup> "incited."  
<sup>21</sup> "incontrollable," 8th from نهي "to deny;" ghaira=  
 "negative." <sup>22</sup> "itself." <sup>23</sup> "persecute,"  
 8th conj. ضد. <sup>24</sup> "incited," "hounded me on," 4th  
 conj. غرى. <sup>25</sup> "perseverance," 10th of مر. <sup>26</sup> "I had  
 engaged in," or "exposed myself to." <sup>27</sup> "com-  
 pletion," 4th conj. تم. <sup>28</sup> "harm," 4th of ضر.  
<sup>29</sup> "innocent."

p. 174.

Fa ašbahtu<sup>1</sup> fí aḥadi 'l-aiyámi wa alḵaitu<sup>2</sup> fi unḵi  
 'lḵuṭṭi ḥablan wa shaddadtu 'alaihi<sup>3</sup> 'lwitháḵa<sup>4</sup> wa-'allak-  
 tuhu<sup>5</sup> marbúṭan<sup>6</sup> 'alá ghuṣni<sup>7</sup> shajratin<sup>8</sup> fa 'kḥtanaka<sup>9</sup>—  
 ḵhanakṭuhu<sup>10</sup> wa-'aináya tafídhu<sup>11</sup> dumú'an,<sup>12</sup> wa-mará-  
 ratu 'nnadámati<sup>13</sup> fí ḵalbí—ḵhanakṭuhu li'ilmí annahu  
 kána yuḥibbuní fímá salafa<sup>14</sup> wa li-annaní a'rifu annahu  
 lam yasí'<sup>15</sup> ilaiya abadan ḵhanakṭuhu li-annaní 'alimtu  
 anní murtakibun<sup>16</sup> bi-dhálíka saiyí-atan saufa<sup>17</sup> tuhliku<sup>18</sup>  
 rúhí 'labadíyata wa-taja'luní lau amkana<sup>19</sup> mahrúman<sup>20</sup>  
 min maufúri raḥmati<sup>21</sup> 'lláhi 'rraḥími 'l muḥíbi.<sup>22</sup>

Wa fi 'llailati 'ttáliyati<sup>23</sup> ba'da hádha 'l fi'li 'lḵabíhi<sup>24</sup>

- <sup>1</sup> "I was in the morning," 4th conj. *صبح*, see p. 20.  
<sup>2</sup> "I threw," 4th conj. *لقى*. <sup>3</sup> *شد على* "to bind."  
<sup>4</sup> pl. of *وثيق*, "a tight knot or bond." <sup>5</sup> "I hung  
 it," 2nd conj. <sup>6</sup> "tied," from *ربط*. <sup>7</sup> "branch."  
<sup>8</sup> "of a tree." <sup>9</sup> "it was strangled," 8th conj.  
<sup>10</sup> "I stangled—hung—it." <sup>11</sup> "pouring,"  
 3rd fem. aor. of *فاض*. <sup>12</sup> pl. of *دمع*, "a tear."  
<sup>13</sup> "repentance." <sup>14</sup> "formerly," *lit.* "in what had  
 preceded." <sup>15</sup> "had not done harm," aor. apocopated  
 after *lam*, from *ساء*. <sup>16</sup> "committed," 8th conj. *ركب*.  
<sup>17</sup> Sign of the future tense. <sup>18</sup> "destroy," fem.  
 sing. aor. 4th of *هلك*. <sup>19</sup> "it were possible," 4th  
 of *مكن*. <sup>20</sup> "excluded," *حرم*. <sup>21</sup> = *min er-*  
*rahmati 'lmaufúрати*, "the ample mercy." <sup>22</sup> agent  
 from *اهاب*, 4th conj. to cause "awe" or "terror" *هيبة*.  
<sup>23</sup> "next," from *تلا* "to follow." <sup>24</sup> "vile."



arraḵaní<sup>25</sup> ṣautu<sup>26</sup> ṣāiḥin<sup>27</sup> “annára! annára!”<sup>28</sup> fana-  
dhartu<sup>29</sup> wa izá astáru<sup>30</sup> sarírí<sup>31</sup> taltahibu<sup>32</sup> wa'ddáru  
kulluhá tata-ajjaju<sup>33</sup> dharáman<sup>34</sup> wa kidtu ana wa 'mra  
'tí wajáriyatí<sup>35</sup> lá najidu<sup>36</sup> 'nnajá'tu min allahebi.

<sup>25</sup> “awakened,” 2nd conj.                      <sup>26</sup> “voice.”                      <sup>27</sup> “one shouting.”  
<sup>28</sup> “fire! fire!” expressions like these are always in the accusative, some such verb as “beware of” being understood.                      <sup>29</sup> “so I looked.”                      <sup>30</sup> pl. of ستر “a veil” or “curtain.”                      <sup>31</sup> “bedstead.”  
<sup>32</sup> 8th from لهب “to flame.”                      <sup>33</sup> “was blazing.”  
<sup>34</sup> “conflagration.”                      <sup>35</sup> “my maid-servant.”                      <sup>36</sup> 1st pl. aor. of وجد “to find.”

p. 175.

Já- albawáru wa adrakatní<sup>1</sup> halkatun  
Lam tubḵi<sup>2</sup> li fi 'l-ardhi shai-an yumlakú<sup>3</sup>  
Aslamtu<sup>4</sup> min yóma-izin<sup>5</sup> nafsí ilá  
Ya-sin<sup>6</sup> mubídin<sup>7</sup> buttu<sup>8</sup> fíhi uḍhnakú.<sup>9</sup>

<sup>1</sup> “caught me up,” 4th of درك .                      <sup>2</sup> “left,” aor. apoc. 4th conj. بقى .                      <sup>3</sup> aor. passive of ملك “to possess.”  
<sup>4</sup> “I resigned,” 4th conj. of سلم .  
<sup>5</sup> “from that day.”                      <sup>6</sup> “despair.”                      <sup>7</sup> “destructive,” participle of 4th باد .                      <sup>8</sup> 1 sing. pret. from بات  
يبيت , “to pass the night.”                      <sup>9</sup> “made ill,” or “reduced to straits,” the last vowel in *yumlaku* and *uḍhnaku* is lengthened by the rhyme. The metre of these lines is *kámil*

— — — — —  
repeated. The foot — — — — — may become — — — — —  
provided that at least one foot in the poem is left in its original form.

Wa má ana bi-afínin <sup>10</sup> hattá akhálu 'ljurma 'illatan <sup>11</sup> lil-ḥádithi <sup>12</sup> ka-anna bainahumá 'shtiráka <sup>13</sup> 'ssebebí wa'l musabbabi <sup>14</sup> lakinnaní ashraḥu háhuná kulla má ḵad jará lí 'ala 'ttatábu'i <sup>15</sup> wa lá ughádiru <sup>16</sup> min dhálíka shai-am-má albattata. <sup>17</sup>

Fa lamma adhwání <sup>18</sup> 'nnaháru tafaktu uṭawwifu <sup>19</sup> 'l-kharáiba <sup>20</sup> fa ra-aitu 'lhítána <sup>21</sup> mutahaddamata <sup>22</sup> illá jidáran <sup>23</sup> lam yabraḥ <sup>24</sup> ḵá-iman waḵad kána ghaira ghalídhin <sup>25</sup> wa mauḵi'uhu <sup>26</sup> wuṣṭa 'ddári wa kána mustanidan <sup>27</sup> ilaihi sarírí jihata <sup>28</sup> ra'si maḍhja'í <sup>29</sup> wa 'ljíru <sup>30</sup> hunálíka ḵad kána yadfa'u <sup>31</sup> ta'thíra <sup>32</sup> 'nnára likaunihi 'alá ma akhálu <sup>33</sup> maṭlíyan <sup>34</sup> jadídan.

- 
- <sup>10</sup> "foolish," "idiotic."                      <sup>11</sup> "cause."                      <sup>12</sup> "to the event."  
<sup>13</sup> "community."                      <sup>14</sup> "cause and effect."  
<sup>15</sup> "successively," 5th of تبع "to follow."  
<sup>16</sup> "leave," 4th of غدر .                      <sup>17</sup> "at all."                      <sup>18</sup> "lighted me," 4th of ضوء ضاء .  
<sup>19</sup> "go round about, 2nd of يطوف طاف .                      <sup>20</sup> pl. of خربة "a ruin."                      <sup>21</sup> "walls."  
<sup>22</sup> "thrown down," 5th of هدم .  
<sup>23</sup> "a partition wall."                      <sup>24</sup> "did not cease."  
<sup>25</sup> "thick."                      <sup>26</sup> "its situation," noun of place, from وقع .  
<sup>27</sup> "leant against," 8th of سند .                      <sup>28</sup> "in the direction of."  
<sup>29</sup> "my couch."                      <sup>30</sup> "and the plaster."  
<sup>31</sup> "repel."                      <sup>32</sup> "the effect."  
<sup>33</sup> "according to what I fancy."                      <sup>34</sup> passive participle of طلى "to plaster," "daub."
-



p. 176.

Wa 'jtama'a<sup>1</sup> ḥaula<sup>2</sup> hādha 'lhāit jamá'atun kathí-  
 rúna yata-ammalúna<sup>3</sup> juz'an<sup>4</sup> minhu bi kamáli<sup>5</sup> 'lfahṣi<sup>6</sup>  
 wat-tadkíkí<sup>7</sup> fa ḥaththaní<sup>8</sup> 'stighrábuhum<sup>9</sup> wa šarákhu-  
 hum<sup>10</sup> "ya lal'ajab!"<sup>11</sup> wa má ashbaha dhálíka<sup>12</sup> ila  
 'l-iṭṭilá'<sup>13</sup> 'alá amrihim fa lamma danautu minhum izá  
 bi-šúratin ka-annahá šúratu kuṭṭin ḍhakḥmin<sup>14</sup> maṭbú  
 'atin<sup>15</sup> fí šafḥati<sup>16</sup> 'lhāiti 'lbaidhái<sup>17</sup> wa kánat šúratan  
 mudhishatan bistikmáli<sup>18</sup> 'lhai-ati<sup>19</sup> wa fí 'unḳi 'lkuṭṭi  
 ḥablun mubínun<sup>20</sup> fa lammá ra-aitu hādha 'lmandhara  
 'lháila<sup>21</sup> wa 'staikantu<sup>22</sup> annahu manḳúshun<sup>23</sup> biyadi  
 'ifrítin<sup>24</sup> fa má kidtu amlíku nafsí lifartí<sup>25</sup> ma "tarání<sup>26</sup>  
 mina 'l'ajabi wa má nazala<sup>27</sup> bí min arrahbi.<sup>28</sup>

- 
- 1 "assembled," 8th of جمع . 2 "around." 3 "con-  
 templating," 5th of امل . 4 "a portion." 5 "perfec-  
 tion." 6 "investigation." 7 "minute inspection,"  
 2nd conj. of دَق . 8 "urged me." 9 "their  
 astonishment," 10th of غَرِب ( "strange"). 10 "their  
 shouting." 11 "O what a wonder!" 12 "and  
 the like thereof." 13 "to get information," 8th  
 of طلع , the ت becoming ط by assimilation, see p. 12.  
 14 "bulky." 15 "imprinted," from طبع . 16 "the  
 surface." 17 "white," fem. of ابيض . 18 "with  
 the perfection of," 10th of كَمَل . 19 "aspect."  
 20 "obvious," 4th of يَبِين بان . 21 "horrible," agent of  
 هال (هول). 22 "I felt certain," 10th of يَقِن . 23 pas-  
 sive participle of نَقَش "to engrave." 24 "of a demon."  
 25 "because of the excess." 26 "attacked me."  
 27 "alighted on me." 28 "dread."

Thumma aḳbalat<sup>29</sup> 'alaiya hawájisu<sup>30</sup> 'l-afkári<sup>31</sup> fí  
ta'wíli<sup>32</sup> hádha 'ssirri<sup>33</sup> 'lk̲hafiýi fa-k̲hataṛa libáli anna  
'lḳuṭṭa mashnúḳun<sup>34</sup> fi junainatin<sup>35</sup> muttaṣilatin<sup>36</sup> bid-  
dári wa lammá taṣáyaha<sup>37</sup>

- <sup>29</sup> "approached," 4th of قبل . <sup>30</sup> "occurring  
thoughts," "suggestions," pl. of هاجس . <sup>31</sup> "thoughts,"  
pl. of فِكْر . <sup>32</sup> "interpretation," 2nd conj. <sup>33</sup> "secret."  
<sup>34</sup> "hanged." <sup>35</sup> "garden," dimin. of جَنَّة . <sup>36</sup> "ad-  
joining," 8th of وصل the و being changed to ت by assimi-  
lation. <sup>37</sup> 6th of صاح "to shout."

p. 177.

annásu binnári 'mtaliat<sup>1</sup> iljunainatu bilkhalki 'zdiḥáman<sup>2</sup>  
falá budda<sup>3</sup> an yakúna ahadu 'nnási ḳata'a 'lḥabla wa  
anzala 'lḥaiwána min fauḳí<sup>4</sup> 'shshejrati faramá bihi fí  
shebbāki<sup>5</sup> 'lḥujrati<sup>6</sup> 'lmaftúhi<sup>7</sup> wa dhálíka liyúkidhaní<sup>8</sup>  
min al kerá<sup>9</sup> wa lammá waḳa'ati 'lḥitán laffat<sup>10</sup> ḳatílí<sup>11</sup>  
fa nukishat<sup>12</sup> ṣúratuha fi 'ljibsi 'ṭṭaríyi.<sup>13</sup>

- <sup>1</sup> "it became full," 8th of مَلَأ . <sup>2</sup> "in crowds,"  
8th from زحم the ت becoming د by assimilation; see  
p. 12. <sup>3</sup> "necessarily," *lit.* "and there (was) no  
escape." <sup>4</sup> "from off." <sup>5</sup> "window."  
<sup>6</sup> "apartment." <sup>7</sup> "opened," pass. part. of فَتَح .  
<sup>8</sup> "awaken," 4th of يَقِظ . <sup>9</sup> "sleep." <sup>10</sup> "they  
involved," fem. sing. used with a broken plural. <sup>11</sup> "my  
victim," قَتِيل = مَقْتُول from قَتَلَ "to kill." <sup>12</sup> "was  
engraved," or "depicted," نَقَش . <sup>13</sup> "fresh,"  
"moist."



LETTERS AND OTHER DOCUMENTS.<sup>1</sup>

صورة تهنئة بزفاف أو اكلیل

جناب الاخ الاجل الامجد حرسه الله تعالى  
 نبّ تفقد الخاطر ومزيد الاحترام نبدي ان الباعث لتحريره اولاً  
 استعطاف الخاطر والاستفسار عن رفاهية المزاج اللطيف وثانياً تقديم  
 مراسيم التهاني بما منّ الله تعالى عليكم من الاكلیل أو الزفاف  
 جعله تعالى مباركاً ورزقكم الذرية الصالحة فرجوة سبحانه وتعالى ان  
 تكون عاقبة هذه النعمة مصحوبة بدوام السرور والاقبال كما اننا نرجو  
 منكم غمض النظر عن التقصير بالقيام بما يليق بالمقام ودام  
 بقاكم

*Form of Letter of Congratulation on a Marriage.*

His excellency the illustrious, the most laudable brother, may God most High preserve him.

After inquiring after *your* mind (disposition) and increased respect, we state that the reason for writing it (this letter) is first to incline *your* mind towards *us*, and to ask after the comfort of your kind temperament, and secondly to present the usual congratulations for

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<sup>1</sup> The translation is literal. It must be premised that the hyperbolical and metaphorical expressions employed do not appear strange or exaggerated in Arabic, but are those in every day use in epistolatory correspondence.

what God has favoured you with in the matter of the marriage ceremony; may God make it blessed and bestow upon you righteous (or “sound”) posterity! We hope from Him—be He glorified and exalted—that the result of this favour may be accompanied with lasting joy and prosperity; as we hope that you will shut your eyes to *our* shortcomings in performing what is suitable to the occasion, and may your existence remain.

---

صورة جواب التهنئة

جناب الاخ الاجل الامجد دام بقاءه

بعد تقديم الشكر واهداء التحية لجنابكم نبدي انه ورد علينا  
تحرير مودتكم ققرأناه مسرورين و كلما تفضلتم به علينا بمكاتبتكم  
احاط الذهن به علماً وصرنا بذلك غريقين بحر الممنونية متقلدين  
عقود الافعال نسأله تعالى ان يديم لنا صداقتكم و يقدرنا على  
مكافاتكم بالافراح السعيدة والآن اشعاراً بوصول مشرفتم واطهاراً  
لممنونيتنا صار تقديم مشقة الخلوص بهذا الخصوص وادام بقاءكم

*Answer to the above.*

His excellency the illustrious, the praiseworthy brother, may he endure.

After presenting thanks and offering salutations to your excellency, we state that your affectionate writing has reached us, and we read it with joy; and all that you were good enough to write to us our mind grasped



knowledge of; and we became through it drowned in the seas of obligation, collared with the necklaces of *your* favours; we ask Him, most High, to continue to us your friendship and to make us able to repay you for the happy joy *you have given us*, and now, referring to the arrival of your honourable letter and expressing our obligation, the presentation of *this* scrap of sincerity has taken place on this subject.

May (God) preserve you.

### صورة تهنئة بمولود

جناب الاخ الاجل المحترم دام بقاءه

غلب مزيد كثرة الاشواق الوافرة لمشاهدتكم نعرض انه فيما نحن مترقبون اخباركم السارة ان هفت الازان ببشارة الشرور بظهور نجلكم السعيد فحمدناه تعالى على هذه النعمة الواجبة الشكر اقر الله به اعينكم وجعله من السعداء الملحوظين بنظر العناية والتوفيق والآن قادية لفريضة التهنية بادرا بترقيم هذه النميقة الى جنابكم ملتمسين عدم المواخذة عن قصور القلم بتحرير ما يليق بالمقام الكريم راجيين تشريفنا بما يلزم ودمتم

### *Form of Congratulation on the birth of a Child.*

His excellency the illustrious and esteemed brother, may he endure.

After exceedingly many ample longings to behold you, we represent that while we were expecting pleasant news from you, behold! our ears were adorned with glad-

tidings of joy of the appearance of your happy offspring, and we praised Him, most High, for this favour, which deserves thanks, may God cool (cheer) your eyes therewith, and make him one of the happy ones, regarded with the eye of favour and grace, and now, in accordance with the duty of congratulation, we hasten to indite this note to your excellency, begging for absence of punishment for the shortcoming of the pen in writing what is suitable for the noble occasion, hoping that you will honour us with what orders are necessary. May you remain . . . .

### صورة دعوة الى عرس

جناب الاخ الحبيب المحترم حرسه الله تعالى  
 غب الاحترام لذاتكم الانيسة فبدى انه حيث تفضل المولى تعالى  
 علينا بهذه المدة باكليل احدا فلان وصارت المباشرة بدعوات الاصدقاء  
 والاحباب الى اكليله صار تقديم هذه الشقة الى ذات محبتكم لأجل  
 تشريفكم الى محاكم لتحوز جمعيتنا بحضوركم الموانسة وتكون المسرة  
 مشتركة بيننا زيادة على ممنونيتنا من جنابكم ولا زلتم مصدراً لملاقاة  
 الافراح والمسررات نساله تعالى ان يقدرنا على مكافاتكم بامثال ذلك  
 ويزين دياركم بمطالع الهناء والسرور ودام بقاكم

### *Form of Invitation to a Wedding.*

His excellency the brother, the esteemed friend, may God most High watch over him.

After esteeming your sociable self we state that since the Lord most High has favoured us in this period with



the marriage of one of us (our family) So-and-so, and it has been arranged to invite our friends and acquaintances to the ceremony, this note (scrap) is presented to your- (*lit.* "to your lovingness") -self that you may honour (us) by being in your place to embrace our party in your sociable presence, and that the joy may be participated among us in addition to the obligation laid upon us by your excellency—may you never cease to be foremost in meeting pleasures and joys, and we ask Him, most High, that he will enable us to repay you with the like thereof, and *we ask Him* to adorn your house with the aspects of congratulation and joy, and may your existence continue.

---

*A Letter of Condolence.*

سیدی المحترم  
 تبلى الجديدين نوائب الدهر ولله كل يوم فى خليقته امر وان كانت  
 اعمار الخليقة كما قيل محدودة الايام فالحيّ من يوم يولد يشرع يسعى الى  
 الحمام والعبرة لنا فيمى غير فانهم السابقون ونحن على الاثر واننى  
 لفي اشدّ كربة لما آلم بكم ومن يسهّر سروركم فلا ريب انه يكون فى  
 الحزن شريككم والله المستول ان يتولى تعزية قلبكم الحزين انه  
 المستعان على الخطوب كل حين

Esteemed Sir,

The reverses of fortune try (us by) night and day!  
 and God has every day a *fresh* bidding amongst His

creatures! Since the lives of the creatures are, as is said, but a limited number of days, and the living being from the day of his birth begins to hasten on towards death! there is a lesson for us in those who have passed away—verily, they have gone before, and we are on their track! Verily, I am in the severest trouble at what has happened to you; he who is joyful at your joy there is no doubt that he will share in your grief! and God is asked that He will rule the consolation of your grieving heart—for He is asked for aid in accidents in every season.

صورة تحرير بعلم وصول رجل الى محلة  
وتشكر فضل من كان عنده

جناب سيدى الاجل الاكرم دام بقاءه

غِبَّ افْتِقَادَ الْخَاطِرِ الشَّرِيفِ وَالْاِسْتِفْصَاحِ عَنْ رِفَاهِيَةِ الْمَزَاجِ  
اللطيف فبدي انه بحمدته تعالى قد تسير وصولنا الى محلتنا بكل صحة  
وسلامة ونشرنا الوية الثناء على معروفكم الذى فعلتموه معنا وقد  
حصلت لنا المسرة التامة بروية الاهل والاحباب وما شق علينا سوى  
فراقكم الذى ما زالت وحشته داخل خاطر وبما اننا قاصرون عن اداء  
اجبات التشكرات المقتضية للجناب اقتصرنا عن الاطباب لعلمنا ان  
ضلكم السابق غنى بشهرته عن ذكره فلا برحتم اهلاً للمعروف ومصدراً  
للمحامد من كل شارد و وارد وبناءً على ممنونيتنا اقتضى تقديم هذا  
التحرير معرباً عن وصولنا والغاية الوحيدة عندنا تشريفنا بما يقتضى ويلزم  
بانه رهين الامر والاعلام وجميع من عندنا يسالون خاطر الكريم  
دمتم



*Form of a Letter containing news of one's arrival Home, and thanking the Person with whom one has been staying.*

His excellency, my illustrious honoured Sir—may his existence continue.

After inquiring after your noble mind, and investigating the comfort of your kind disposition, we state that with praise to Him, most High, our arrival at our place was brought about with all health and safety, and we spread the banners of thanks for your kindness which you did to (with) us, and there has accrued to us perfect joy at seeing our family and friends, and nothing seemed wretched to us but being separated from you, the feeling of loneliness at which ceases not within the mind; and since we fall short of paying the necessary thanks requisite for your excellency, we moderate flattery because we know (*lit.* for our knowledge) that your former favour is independent through its renown of being mentioned (*i.e.* is already so well known that I need not mention it). May you not cease to be a worthy (dispenser of) kindness and a source of praise for every one who breaks loose or arrives; and owing to (*lit.* founded upon) our obligation it became necessary to present this writing to inform you of our arrival; and the one single object we had (in view) is that you may honour us with the requisite and necessary *orders*, and verily this is pledged to your bidding and your indications; and all who are with us, ask after your honourable mind; and may you remain.

---

## صورة تحرير توصية بصاحب

جناب الاجل الاكرم دام بقاءه

بعد اهداء التحيات ووفور التسليمات فبدي انه بهذا الحين متوجّد الى طرفكم فلان بشغل نعرفونه منه وبما ان من الواجب علينا اجراء المساعدة التامة له نظراً لشرف ذاته ووحدة الحال بادرنا بتحرير الوجة وادانا هذه مؤملين بها من جنابكم معاملته بما يليق به وقدره بما يلزمه كما هو معهود من غيرتكم وبذلك نصير من جملة المتشكرين لمعرفكم هذا ما لزم ابديناؤه وعرفونا عما يلزم ودام بقاءكم

*Form of a Letter of Introduction to a Friend.*

His most illustrious and honourable excellency, may his existence continue.

After presenting exceeding salutations and ample greetings, we state that this time there is setting out for your direction So-and-So, on a business which you will learn from himself; and since it is incumbent upon us to extend to him complete assistance, having regard to his own nobility and his being alone, we hasten to write this our communication of affection, hoping from your excellency that you will transact with him what is fitting and set him on the way to what he requires, as is customary from your honour, and that we may thus become of the number of those who participate in your kindness. This which we require we have stated, and do you let us know what you require; and may your existence continue.

---



## صورة اجارة

## الداعى لتحريره

انه بتاريخه ادناه قد اجر زيد ما هو له الى بكر وهو استاجر لنفسه  
وذلك الماجور هو جميع المحل الفلانى الكاين فى محلة كذا المحدود  
بكذا على مدة كذا ابتداوها من تاريخ كذا اجارة واستيجاراً صحيحين  
بالايجاب والقبول والتسليم والتسليم لمثله بالتخلية فارغاً بأجرة قدرها  
عن مدة الاجارة المذكورة مبلغ كذا حال مقبوض تماماً من مال المستاجر  
بيد موجرة حسب الاعتراف وبناءً عليه تحرر هذا السند للبيان تحريراً فى

*Form of a Lease.*

The reason for writing this is—

That on the date of this document (*lit.* of it below it)  
Zaid has let his property to Bekr, and he has hired for  
himself and that the thing let is the whole of Such-and-  
Such a place, situate in Such-and-Such a quarter, bounded  
by So-and-So, for Such-and-Such a term commencing  
from Such-and-Such a date, letting and hiring being both  
in order, with consent and acceptance, and taking over  
and giving over of the same, without reservation, for a  
rental amounting from the time of the above-mentioned  
hiring to the sum of so-and-so, the same being actually  
and completely paid into the hand of the lessor from the  
money of the lessee, according to acknowledgement; and  
thereupon this document is written to explain the same.  
Written on the —

صورة كمبيالة

بارة	غروش
...	.....

فقط

المبلغ المرقوم اعلاه وقدره كذا غروش ندفعه لامر فلان بعد مدة كذا  
من تاريخه القيمة وصلت لنا نقداً او ثمن بضاعة استلمنا منه تحريراً في  
وعنا لامر فلان الفلاني كاتبه

*Form of a Bill of Exchange.*

—— piastres —— paras, only.

The sum above mentioned, the amount of which is so many piastres, we will pay to the order of So-and-So after such-and-such a period from date ; the value has reached in cash or price of goods, which we have received from him. Written on the ——

And from us (*i.e.* we pay it over to) the order of So-and-So of So-and-So.

(*Signature of the Writer.*)

صورة تحويل

بارة	غروش
...	.....

فقط

نرجو من جناب فلان دفع المبلغ المرقوم اعلاه وقدره كذا غروش  
لامر فلان والقيمة قيدها علينا تحريراً في



*Form of a Money Order.*

—— piastres —— paras, only.

We hope that His Excellency So-and-So will pay the above-mentioned sum, the amount of which is so many piastres, to the order of So-and-So, and debit us with the value. Written on the ——

*ايام الاسبوع . The Days of the Week.*

الاحد	Sunday.	الخميس	Thursday.
الاثنين	Monday.	الجمعة	Friday.
الثلاثاء	Tuesday.	السبت	Saturday.
الاربعاء	Wednesday.		

*الشهور The Months.*

كانون الثاني	January.	تموز	July.
شباط	February.	اب	August.
اذار	March.	ايلول	September
نيسان	April.	تشرين الاول	October.
ايار	May.	تشرين الثاني	November.
حزيران	June.	كانون الاول	December.

The Mohammedan months are—

محرم	Moharram.	رجب	Rejeh.
صفر	Ṣafar.	شعبان	Sha'bán.
ربيع الأول	Rabía I.	رمضان	Ramadhán.
ربيع الآخر	Rabía II.	شوال	Shawwál.
جمادى الأولى	Jumáda I.	ذو القعدة	Dhu'lka'dah.
جمادى الآخرة	Jumáda II.	ذو الحجة	Dhu'lHejjeh.

but as they are lunar months reference must be made to the almanacks for the current year in order to find when the first of Moharram occurs.

### *Money.*

The Turkish coinage is current throughout most of the countries where Arabic is spoken, with certain local differences of value and name. In addition, however, to the regular currency, moneys of nearly all the nationalities of Europe pass freely, especially in Egypt and Syria.

Money is reckoned in piastres (قروش or غروش sing. قرش or غرش) and paras, بارأ or فصة, one piastre being equivalent to forty paras in Syria and in Egypt.

The following Table gives the names and value in piastres of the various coins :—



	Turkish Govern- ment Cur- rency.	Syria.		Egypt.		French Equiva- lents.	
		Jerusa- lem.	Beirút and Jaffa.	Govern- ment Tariff.	Cur- rent.	Francs.	Centimes.
	Piastres. Paras.	Piastres. Paras.	Piastres. Paras.	Piastres. Paras.	Piastres. Paras.	Francs.	Centimes.
Piastre . . . .	...	40	40	40	20	...	...
Fáнас. . . . .	...	20	20	...	...	...	...
Zálata . . . . .	...	30	30	...	...	...	...
Baraghút . . . .	...	1 5	1 5	...	...	...	...
Saghtút . . . . .	...	5	5	...	...	...	...
$\frac{1}{4}$ Mejídí . . . .	5	5 15	5 25	...	...	1	25
$\frac{1}{2}$ Mejídí . . . .	10	10 30	11 15	...	...	2	50
Beshlik . . . . .	5	5 30	5 20	...	...	...	...
		(to 6)					
Altlik. . . . .	6	6 10	6 20	...	...	...	...
Mejídí . . . . .	20	21 20-30	22 30	...	...	5	...
Shilling . . . . .	...	5 10	6 10	4 35	9 30	1	25
Franc . . . . .	...	4 30	...	3 30	7 28	1	...
		(to 5)					
Dollar . . . . .	...	17 35	18 10	...	...	...	...
Rouble . . . . .	17 20	18 20	19 35	...	...	...	...
Spanish dollar (with co- lums).	...	25	26 (to 26 $\frac{1}{2}$ )	...	...	...	...
Napoleon, lírah Fransáwí- yeh (in Egypt, Bintó).	86 10	95	100 0	77 6	154 12	20	...
Russian imperial . . . .	90	97	102	78 20	157	20	...
Turkish pound, lírah Oth- máníyeh.	100	109	115	87 30	175 20	22	75
English sovereign, lírah Inglízíyeh.	110	120	126 10	97 20	195	25	25
Egyptian pound . . . .	...	...	...	100	200	26	...
Egyptian dollar, riyál masri.	...	...	...	19 20	39	5	...

In Egypt there are really three rates of currency : the Government fixed tariff, the current (which is arrived at by taking a piastre of half the value of the Government as the unit), and the “copper” rate, current in the markets for small coins. All these fluctuate daily to a slight extent.

*Weights.*

## EGYPT.

8 Mithkál = 1 Oḡḡíyah or Arab ounce.

12 Oḡḡíyah = 1 Ruṭl or pound (about 1 lb. 2 oz. 8 dwt. troy).

$2\frac{3}{4}$  Ruṭl = 1 Oḡḡa.

100–150 Ruṭl = 1 Ḳanṭár (the number of ruṭl in a Ḳanṭár varies according to the goods, the average being about 100 lbs. avoirdupois).

For gold and gums, the following weights are employed :—

4 Ḳumḡ (grains) = 1 Ḳírát.

16 Ḳírát = 1 Dirhem.

$1\frac{1}{2}$  Dirhems = 1 Mithḡál (1 drachm to 72 gr. English).

12 Dirhems = 1 Oḡḡíyah or oz. ( $571\frac{1}{2}$ —576 gr. English).

12 Oḡḡíyah = 1 Ruṭl.

150 Ruṭl = 1 Ḳanṭár.

## SYRIA.

75 Dirhems = 1 Oḡḡíyah.

$5\frac{1}{3}$  Oḡḡíyah = 1 Oḡḡa.

$2\frac{1}{4}$  Oḡḡa = 1 Ruṭl.

44 Oḡḡa = 1 Ḳanṭár.



*Measures.*

## EGYPT.

Fitr=span with forefinger and thumb.

Shibr=longest span with little finger and thumb.

Ḳubdeh=the fist with the thumb erect.

1 D'rá'=cubit.

D'rá' Beledí=22-22 $\frac{3}{4}$  inches English.

D'rá' Stambúlí=26-26 $\frac{1}{2}$  inches English.

D'rá' Hindází (for cloth, &c.)=about 25 inches English.

2 Báhs=1 Ḳaṣṣabeh or rod=about 11 $\frac{1}{2}$  feet English.

333 Ḳaṣṣabeh=1 Feddán or acre.

In Syria the cubit  $\text{ع\,ج}$  d'rá'=67 $\frac{3}{4}$  centimetres (in Aleppo 79 centimetres).

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# ARABIC MANUAL.

## PART III.—VOCABULARY.

### A.

abandon, دَمَّرَ , ترك

abide, اسْتَقَرَّ , دام

able, قَادِر

to be able, قَادِر عَلَى

abound, تَكَثَّرَ , أَكْثَرَ

about, حَوْلَ

about to be, or do, مُزْمِعٌ

above, عَلَى , أَعْلَى , فَوْقَ

abridge, اِخْتَصَرَ , أَوْجَزَ

abridgement, اِخْتِصَارٌ , اِيجَازٌ

abscess, دُمْلَةٌ

absence, غَيْبَةٌ , غِيَابٌ

absent, غَائِبٌ

absolute, مُطْلَقٌ

absorption, تَنْشِيشٌ

abstain, زَهَدٌ عَنْ , عَفٌّ عَنْ

to abuse, مَثَمٌ

abuse, مَهْتِمَةٌ

academy, مَدْرَسَةٌ

to accept, قَبِلَ

access, دُخُولٌ إِلَى

accident, مَدْفَةٌ , اِتِّفَاقٌ , عَرَضٌ

accidental, مَدْفِيٌّ

to accommodate, وَفَّقَ , سَجَّحَ



accommodation, حَبِیَّة

to accompany, رَافِق , صَحْب

to accomplish, اَنهى , اَتَمَّ , اَنجَز

accord, اِتِّفَاق , اِجْمَاع

to accost, سَلَّمَ , خَاطَب

account, عِلْم , اَشْعَار , حِسَاب

keep account, أَحَسَب

to call to account, in money matters, حَاسَب

to accuse, رَافَع , شَكَا

accustom, عَوَّدَ عَلَى

to be accustomed to, تَعَوَّدَ عَلَى

to accustom oneself to, اَدَمَّنَ

to ache, وَجَع

my head aches, يُوْجَعُنِي رَأْسِي

to acquaint, اَطْلَعَ عَلَى , اَخْبَرَ

acquaintance, اِخْبَار , اِطْلَاع , تَعَارُف , مَعْرِفَة

to acquire, كَسَب , حَصَلَ

acquirement, كَسَب , تَحْصِيل

acquit, بَرَأ

acre, فَدَّان

to act, فَعَلَ , عَمَلَ

to act for, يَنْوِب , نَاب عَنْ

act, فَعَلَ

action, عَمَل

active, عَمَل , مَشْغَال

activity, نَشَاط

to adapt, جَعَلَهُ صَالِحًا لِّ , أَهَّلَ

to add, زَاد , أَضَافَ إِلَى

add up, أَجْمَعَ

additional, مَزِيد , مُضَاف

to address, كَالَم , خَاطَب

address, خُطَاب

adjacent, مِجَاوِر , مُتَاخِم

adjective, نَعْت

to administer, بَاشَرَ , خَدَم

administration, سِيَاسَة , إِدَارَة

admirable, بَدِيع , رَائِع

يُعْجِب مِنْهُ

admiral, قَمِيْطَان بَاشَا , اَمِير الْبَحْر

to admire, رِيع , تَعْجَّب مِنْ

to admit, قَبَلَ , سَلَّمَ , اَذِنَ

to admit of, اَحْتَمَلَ

adieu, وداعاً , خاطرك  
 to adopt, استحسن , استصوب  
 adore, سجد  
 to advance, ترقى , تقدم  
 to advance money, سلف فى ,  
 سلف فى  
 advantage, إفادة , منفعة  
 advantageous, مفيد , نافع  
 adversary, منازع , منخاصم  
 advertisement, إعلان  
 advice, نصيحة , مشورة  
 to advise, نصح , أشار  
 affair, حاجة , امر  
 affection, حب , ودا  
 affections, أشواق  
 afflict, أحزن , غم  
 affliction, حزن , غم  
 afford (expense), أطاق على  
 afraid, مشفق , خائف  
 after, ثم , عقب , بعد  
 afternoon, العصر , بعد الظهر  
 again, كمان , ايضاً  
 against, على , ضد

age, عمر  
 aged, طاعن فى السن , مسن  
 agency, وكالة  
 agent, وكيل  
 agility, خفة  
 ago, سلف , مضى  
 to agree, اتفق , اتحد , اجمع على  
 agreeable, ملائم , موافق  
 agreement, عهد , شرط  
 agriculture, حراثة , فلاحه  
 ague, نفاض , رجيف  
 to aid, أسعف , أعان , ساعد  
 aid, إسعاف , إعانة  
 to ail, مرض , اعتل  
 air, هواء  
 to alarm, (rouse) ; رعب , أفرع  
 رعب , أربع , frighten ; نبة  
 alarm, فزع  
 to alight, حول عن , نزل عن  
 ترجل  
 alike, متماثل , متساو  
 alive, حى  
 all, جملة , قاطبة , جميع , كل



to allow, رخص في , اذن , قبل ,

جوز , اجاز

alluded to, المشار اليه

almond, لوز

almost, آلا قليل

to be almost, يكاد

alone, منفردا , وحده

along, من جانب

aloud, جهرة

already, قد , قبل , الآن

also, كذلك , ايضا

to alter, غير

although, ولو , وان

altogether, معاً , جميعاً

alum, شَب

always, على التوالى , دائماً

ambassador, وافر , سفير

ايلجى

amber, كهرمان

ambuscade, مكن

amiable, محبوب

ammonia, نوشادر

to amount, علا , يعلو , بلغ

amount, مبالغ , قيمة

amply, فسيحاً , وسيعاً

amuse, فرح , لهى

amuse oneself, تفرج , تنزه

anarchy, عدم الحكم , بلا حكومة

anchor, انجر , مرسى

to anchor, رسا

ancient, عتيق , قديم

angel, ملك

anger, غيظ , غضب

angry, مغتاظ , غضبان

animal, حيوان

annoy, آذى

annual, عامياً , سنوياً

another, غير , آخر

to answer, لبي , اجاب

answer, تلبية , جواب

ant, نملة

anteroom, دهليز

anticipate, سلف , سبق

antique, متقدم , قديم

antiquity, قدام , قدم

an antiquity, آنتيقيته

anxious, متلهف الى , رغب ,  
متشوق

anxiety, هم , تلهف , رغبة

any, كائناً , ايّ ما كان

apartment, حجر , اوضة

ape, قرد

apology, اعتذار , عذر

apothecary, بيع الادوية , العطارة

apparatus, عدة

apparent, ظاهر

an appeal, رفع دعوى الى

to appear, لاح , بدا , ظهر

appearance, منظر , بدو , ظهور

appellation, تسمية , اسم

appetite, اشتها , شهوة

apple, تفاحة

application, اجتهد , ملازمة ,  
اقبال على

to apply to, اطلق على ,  
قيّد , شكا الى

appoint, ضرب ميعاداً , عيّن

appointment, ميعاد

to apprehend, خشى , حذر ,  
ادرك

apprentice, تلميذ

approach (to), دنا , قرب من ,  
من

approach, subs. قدوم

apricot, مشمش

aqueduct, سقاية , قناية

arch (of a bridge), قنطرة

arch (of doorway), طاق

architect, مهندس

architecture, بناء , تعمير

to argue, حاجج

argument, برهان , قياس ,  
دليل

the arm, ذراع , يد ; the fore-  
arm, ساعد

arms, سلاح

army, عسكر , جيش

arrange, نظم , نظّم

arranged, منظّم

arrangement, ترتيب , تنظيم

arrest, قبض على

arrival, قدوم , بلوغ , وصول

to arrive, قدم , بلغ , وصل

art, صنعة



article, مَادَّة , صنف , pl. مَوَادّ  
 artisan, صَنَائِعِي  
 as, كَمَا , كَأَنَّ  
 aside, عَلَى نَاجِيَةٍ  
 to ask, اسْتَفْهَم , سَأَلَ  
 aspect, مَنَظَر  
 ass, حِمَار  
 to assemble, اجْتَمَعَ , انْتَدَى  
 assembly, مَعْشَر , جَمَاعَةٌ  
 to assert, حَقَّق , أَكَّد , جَزَم  
 assertion, تَحْقِيق , تَوَكُّيد  
 assess, سَعَّر  
 assign, سَلَّمَ , حَوَّلَ  
 to assist, عَاوَن , أَعَاث , سَاعَدَ  
 assistance, مُسَاعَدَةٌ  
 associate, رَافَق , شَرَك  
 assortment, جُمْلَةٌ , صُفُوفٌ , نَخْبَةٌ  
 astern, عَنْ دُبُر , دَاخِر  
 to astonish, أَذْهَلَ , حَيَّرَ  
 astonishment, ذَهُول , تَحْيِير  
 astronomy, عِلْمُ النُّجُوم  
 التنجيم

at, لَدُن , فِي , عِنْد  
 atmosphere, الْجَوّ , الْهَوَاءُ  
 atom, هَبَاء , ذَرَّة  
 attach, لَزَقَ  
 attack, حَمَلَ عَلَى  
 attain, حَصَلَ  
 to attempt (try), جَرَّبَ ,  
 سَعَى فِي (strive) , اِمْتَحَنَ  
 قصد إلى  
 to attend, حَضَرَ , شَهِد , لَازَمَ  
 attendance, نَبَعَ , حُضُور  
 attract, اسْتَجْلَبَ , جَذَبَ  
 attraction, جَذَب , انْجَذَاب  
 auctioneer, دَلَّال  
 aunt (maternal), خَالَةٌ  
 aunt (paternal), عَمَّة  
 author, مَنَشَأُ , مُصَنِّف , مُؤَلِّف  
 authority, زُعَامَةٌ , رِيَاسَةٌ , سِيَادَةٌ  
 auxiliary, مُسَاعِد  
 avoid, اجْتَنَبَ , جَانَبَ  
 awake, أَيْقَظَ , نَبّهَ  
 away, بَعْدًا

## B.

baby, طِفْل

bachelor, عَزَب

back, ظَهْر

bad, رَدِي

bag, زَكِيَّة, جُرَّاب

baggage, أَثْقَال, عَفْش

to bake, شَوَى, خَبَز, طَها

baker, مَشْوَا, خَبَّاز, طَاهِي

balance, مِيزَان

bale (out water), نَزَح

ball, كُرَّة

ballast, صَبْرَة

banana, مَوْز

bandage, رِبَاط, ضِمَاد

banker, صَرَّاف

banner, أَلْوِيَّة pl. ; لَوَاء

baptism, مَعْمُودِيَّة

bar (to bar the door), دَرَبَز

barber, حِجَّام, مَرْزِيْن, حَلَّاق

bare, مَجْرَد, عُرْيَان

barefoot, حَاف (حاف)

bargain, عَهْد, مِشْرَط

bark (ship), مَغِينَة

bark (of a dog), نَبَاح

barley, شَعِير

baron, بَيْك, بَارُون

barren (land), أَجْدَب

basin, مَاحُور, طُشْت

basket, ذَنْبِيل, قُفَّة

bath (warm), حَمَّام

battle, وَقْعَة, قِتَال

bay, جُون, خَلِيج

be (to), كَان يَكُون

bear (animal), دَب

bear (to), أَحْتَمَل, حَمَل

beard, دَقْن, لَحِيَّة

to beat, ضَرَب

beautiful, مَلِيح, جَمِيل

beautifully, بِمَلَاحَة, بِحُسْن

beauty, مَلَاحَة, حُسْن

because, سَبَب, لِأَنَّ

to become, صَار



bed, فرشة , فراش  
 bedstead, سرير , تخت  
 bee, نحلة  
 beehive, كَوَّارَة  
 beef, لحم , بقر  
 beer, فقاع , بيرة  
 beetle, خنافس ; pl. خنفسه  
 before, أول , قدام , قبل  
 beforehand, نقدًا , ناجزًا ,  
 مقدّمًا  
 to begin, شروع فى , ابتدا  
 beginning, بدآءة , ابتداء , بدء  
 beggar, متسوّل , مشحان  
 to behave, عمل مع , سلك  
 behaviour, عمل , سلوك  
 behind, وراء , خلف  
 to behold, رأى , شهد  
 to believe, اعتقد , آمن , صدّق  
 bell, ناقوس , جرس  
 belly, بطن  
 to belong, نسب الى , خصّ به  
 below, اسفل , تحت  
 bench (stone), مَصْطَبَة

bend (v.a.), لوى ; (v.n.) التوى  
 احتنى  
 benefactor, مُحسِن , مُفَضِّل  
 berth, خزانة , مقعد  
 besides, ما عدا  
 best, أَحْسَن , أخير  
 to bestow, اعطى , انعم به  
 bet, رهن  
 betimes, بدارًا , باكراً  
 betray, خون , غدر  
 better, أَحْسَن  
 between, بَيْن  
 beyond, عِبر , وراء  
 bid, أَمَر  
 bill (of bird), مَنقار  
 bill (account), حِسَاب  
 to bind, جلد , ربط  
 binding, تجليد , ربط  
 bird, طير , عصفور  
 birth, ولادة  
 birthday, مَوَلِد  
 biscuit, بَقْسَمَات  
 bishop, أَسْقَف

bit (a piece), قُطْعَة

bite, عَضَّ

black, أَسْوَد

blacksmith, حَدَّاد

blanket, لِحَاف , حِرَام

to blaze, أَجَّ , اصْطَرَم , اشْتَعَلَ

blaze, اصْطِرَام , اشْتِعَال

bleed, فَزَف

to bless, دَعَا , بَارَكَ

blessing, دُعَا , بَرَكَة

blind, أَعْمَى

block, حَشَبَة

blood, دَم

bloody, دَمَاوَى

blotting-paper, وَرَق تَنْشِيف

blow (to puff), نَفَخ

blow (the wind), هَبَّ

blue, أَزْرَق , كُحْلَى

boat, قَارِب

board, دَفَّة , تَخْتَة

body, جَسَم , جَسَد (a corpse)

جَنَّة

to boil, غَلَا , سَلَق

bone, عَظْم

book, كِتَاب

book-case, مَسْدُوق الْكُتُب , قِمَاطَر , غِلَاف

bookseller, بَائِع كُتُب , كَتَبَى

boot, جَزْمَة

borrow, اسْتَعَار

bottle, مَشِيشَة , قَنِينَة

bottom, قَعَر

box, عَلْبَة , مَسْدُوق

boy, وَلَد , صَبَى

brain, دِمَاغ

branch, غُصْن , فَرْع

brass, مَحَاسِ اصْفَر

brave, مَقْدَام , شَجَاع

bray (as an ass), فَرَق

bread, عَيْش , خُبْز

breadth, عَرْض

break, انْكَسَرَ (v.n.) , كَسَرَ

breakfast, كَسَرَ صَفْرَا , فَطُور

تَرْوِيفَة

breast, صَدْر

breeze, نَسِيم



to bribe, رشا , يَرتُل  
 brick, طوب  
 bridal, عرس  
 bride, عروس  
 bridegroom, عريس  
 bridge, جسر  
 bridle, عنان , لجام  
 bright, زاهى , نور , زاهر  
 brimstone, كبريت  
 to bring, حمل , جاء , جلب ;  
 vulg. جاب يجيب  
 brink, حافية  
 broad, عريض , واسع  
 broker, دلال , سمسار  
 brook, ساقية  
 brother, (اخو) أخ  
 brown, اسمر  
 to bruise, رَضَ  
 to brush, نفّس , مسح  
 brush, فرشة

brute, بهيمة  
 bug, بقى *Buffalo*  
 to build, بنى *الجاءوس*  
 building, عمارة , بناء *Jamini*  
 bull, ثور  
 bullet, رصاصة  
 bundle, ربطة  
 burden, حمل  
 bureau, مكتب  
 burial ground, مَدْفَنَة مقبرة  
 to burn, أحرق  
 bury, دفن  
 business, وظيفة , مشغل  
 busy, مشغول  
 butcher, جزّار , قصاب  
 butter, fresh, زبدة  
 butter, salt, سمن  
 button, زر ; pl. أزرّة  
 to buy, اشترى

## C.

cabin, خزانة , قمرة  
 cage, قفس

calamity, داهية , مصيبة  
 calico, شيت

to call, نادى , دعا

to call on (visit), مرّ , زار

call, زورة , دَعْوَة

calm, ساكن , هادى

calomel, زئبق

calumny, بُهتان

camel, بعير , جمل

camp, مَحَطَّة

camp (of an army), مَعَسْكَر

can (a), تَنَكَّة

canal, خليج , قنایة

candid, سليم , فصوح

candle, شمع

candlestick, شمعدان

cannon, مَدْفَع

capable, اهل ل , قادر

capacity, ادراك , فهم , اطاقَة

capital (stock in trade),

رأس مال

capital (of a pillar),

رأس , قاعدة العمود

captain, رئيس , قبطان

captive, اسير

caravan, قافلة

caravanserai, خان

carcase, جيفة

to care, محذّر من , اعتنى

care, حذر

careful, متحذّر , معتن

carefully, باعتناء , بتحذّر

cargo, مَحْنَة , وسقَة

carpenter, نجّار

carpet, سجادة , طُنْفَسَة

carriage, كروسه , عرابَة , مركبة

to carry, حمل , رفع

to carve (meat, &c.), قطع ,  
مَرَح

to carve (wood, &c.), نقش

cask, برميل

cast, رمى

castle, قلعة , قصر

cat, قَطّ

catch, لقف , لحق

cattle, بهائم

cause, علّة , سبب , دعوى

caution, محذّر , حزم , احتياط



cautious, متحذّر , حازم  
cavalry, خيالة  
cave, مغارة , كهف  
cease, يزال زال  
cedar, أرز  
cellar, قايو , دهليز , سرداب  
century, مائة سنة , قرن  
ceremony, رسوم , طقوس , تكليف  
certain, أكيد , محقق , عين اليقين  
certainly, يقينا , بالتحقيق , بالتوكيد  
chace, قنص , ميد  
chain, سلسلة , زنجير  
chair, كرسي  
chalk, تباشير  
chamber, اوضة , حجرة  
to change, غير , بدل , صرف  
change, تغيير , صرف  
small change (money), خردة  
chapter, سورة باب , فصل  
character, خلق , طبع , خصلة

to charge, طلب , تقاضى  
charge, طلب , تقاضى  
charitable, خير , مُحسن , ذو فضل  
charity, مَحبة , حُسن  
charm (a), طَلسم , حمايل  
cheap, رخيص  
cheat, مكار , غشاش  
cheek, خد  
cheese, جبن  
chest, صندوق  
chicken, فروخ  
chief, مقدم , أول  
chiefly, غالبا , بالأخص , فى الأكثر  
child, طفل , ولد  
childbirth, نفاس , توليد , ولادة  
childhood, صغر  
chill, بارد  
chin, دقن  
china, صيني  
chisel, ازميل , سميل  
choice, امطفاء , انتخاب

to choke, خنق , v.n. اختنق

to choose, اصطفى , انتخب

chopper, ساطور

Christian, نصرانى

church, كنيسة , بيعة

circle, دائرة

to circulate, جال فى , دار فى

circulation, جولان , دوران

circumspect, متحذر , حريص

circumspection, محذر , حرص

circumstance, حوادث , اعراض ,

أحوال

citadel, قلعة

city, بلد , مدينة

civil, كيس , لطيف , متمدّن ,

ادوب

civility, نظرف , لطف

to claim, ادعى , انتحل

claim (a), دعوى

clap, تحاك , مفى , تصفيق

تصادم

class, باب , طبقة , رتبة

claw, منخلاب

clay, طين

to clean, نظف

clean, نظيف

clear, رائق , صافى , ظاهر , واضح

clever, شاطر , تقن , ماهر

climate, قطر , مناخ , هوا

climb, ترقى , ارتقى

cloak, برنس

clock, دقاقة كبيرة , ساعة

close, مغلق , مسدود , ملازق

closet, منجدع

cloth, جوخ

clothes, لباس

cloud, غيم , سحب

cloudy, مغيم

clove, قرنفل

coal, فحم حجرى

coarse, غليظ , خشن , ثخين

coast, ساحل , مشط

coat, عباءة , جبة

cock, ديك

coffee, قهوة , (in the bean)

بن



coffin, قَبُوت

coin, سَكَّة

cold, بارد, (feeling cold),  
بَرْدَان

collect, جمع

college, مدرسة, جامعة

colour, صَبِغ, لَوْن

comb, مَشْط

to come, اتى, جاء

come! تَعَالَ

to command, امر, حكم,  
اوصى

commandment, وصيَّة

to commence, شرع فى

commencement, شروع

commerce, مَتَجَر, وِشْرَا

commercial, مَتَجَرِّى

companion, رفيق, صاحب

company, رَفِيقَة, صَحْبَة; (in  
trade, &c.) جَمْعِيَّة

to compare, قَايس, طَابِق بَيْن,  
مَشَبَه

comparison, مِطَابَقَة, تَشْبِيه

compass (circuit), دَوْرَة, دَوْر

compass, mariner's, قَبْلَه نُمَا

compassionate, رَوَّف, رَحِيم,  
خَنُون

compatriot, اَبْن بِلَاد

compel, اضْطَرَّ, اَلْزَم

competent, كَافِي, قَابِل

compilation, مَجْمُوع, جمع,  
تَأْلِيف

to complain, تَظَلَّم, تَشَكَّى مِنْ

complaint (malady), عِلَّة

complement, تَمَمَة, اِتْمَام

complete, مُكْمَل, وَاْف, تَام,  
تَمَام, كَامِل

compliment, تَحِيَّة, تَكْلِيف,  
سَلَام

compose, صَنَف, اَلَّف

composition, اَنْشَاء

compound, مَرْكَب, مَوْلَف

comprehend, اَشْمَل فِى,  
حَوَى, ضَمَّن, اَشْتَمَل عَلَى

comprehension (mental),  
اِدْرَاك

compulsion, جَبَر, الزَّام

concave, أَجَوَف

conceal, أَخْفَا, كَتَمَ

to conceive, فَهِمَ, عَقَلَ

conception, فَهْمٌ

concern oneself, أَكْثَرَتْ بِـ

concerning, عَنْ, نَحْوَ, مِنْ

بخصوص

to conciliate, لَاقَى, صَالَحَ

concise, مَوْجِزٌ

conclude, أَتَمَّ, قَضَى, أَنْهَى

concord, مُوَافَقَةٌ

concourse, أَزْدَحَامٌ, جَمْعٌ

to condemn, دَانَ, قَضَى عَلَى

عَابَ

condition (state), حَالٌ, حَالَةٌ ;

شرط (requirement)

conditional, شَرْطِيٌّ

conduct, أَرْشَادٌ, تَسْدِيدٌ, سِيرَةٌ

سلوك

to confess, أَعْتَرَفَ, أَقَرَّ

confidence, إِعْتِمَادٌ

confine, أَحْبَسَ

to confine oneself to,

اقتصر على

confirm, مَدَّقَ

conform, طَابَقَ مَعَ

confound (mix), خَبَّضَ, خَرَّبَ ;

أَفْهَمَ (silence)

congeal, جَمَدَ

to congregate, اجتمع

congregation, جَمَاعَةٌ

congress, مَوْتَمَرٌ

conjecture, خَمِينٌ

to conquer, ظَفَرَ بِـ, غَلَبَ

conscience, طَوِيَّةٌ, نِيَّةٌ, ضَمِيرٌ

conscientious, صَاحِبُ ذِمَّةٍ

conscious, مَطَّلَعٌ, خَبِيرٌ

to consent, رَضِيَ بِـ, أَجَابَ إِلَى

consent, أَجَابَةٌ, ارْتِضَاءٌ

consequence, نَتِيجَةٌ, عَاقِبَةٌ

حاصل

to consider, تَأَمَّلَ فِي, أَعْتَبَرَ

considerably, بِكَثْرَةٍ

consideration, عِبْرَةٌ, اِعْتِبَارٌ

consign, أَوْدَعَ, سَلَّمَ



consignee, مستودع

to consist, اشتمل , تضمن

consistency, ذات ثبوت ,  
استقامة

console, سلى

conspire, تحالف

constant, مداوم

constitution (of body), مزاج

construct, صنع , عمر

consul, قنصل

to consult, استنصح , مشاور

to contain, شمل , احتوى

contemporary, معاصر

contemptible, حقير

contentment, اقتناع

contents, مضمون

continent, بر

continual, مستمر , مستديم

continually, باستمرار ,  
على الدوام

to continue, واطب على , داوم

to contract, كمش , شارط

contract (a), شرط , عقد

contrary, ضد , خلاف

convenience, مناسبة , موافقة

convenient, مناسب , موافق

conveniently, بتيسر , بمناسبة

convent, دير

to converse, حكى , حدث

conversation, مقالة , حديث

convex, مقبب , محدب

convict, الزم , اثبت على

convince, حقق لـ

cook, طاهى , طبّاخ

to cook, طبخ

cool, طرى , رطب , بارد

copper, نحاس , صفر

copy, نسخة

to copy, نقل

core, لب , قلب

cork, سدادة

corkscrew, بريمة

corn (grain), حبة

corner, زاوية

corporal, جسمى

corporeal, جسدى , جسمانى

corpse, مَيِّت , جُثَّة  
 correct, مَصَحَّح , مضبوط  
 to correct, أَصْلَح  
 correctly, بالتصحيح بالضبط  
 to correspond, راسل  
 correspondent, مراسل  
 corresponding to, متلائم ,  
 مطاوع  
 corrupt, فاسد  
 to corrupt, فسد  
 corruption, فساد  
 to cost, كلف , غرم , سارى  
 cost, كلفة , قيمة  
 costly, غالى , مُثْمِن  
 costume, ملبوس , هيئة , زي  
 cotton, قطن  
 couch, مُتَكِّي  
 cough, سُعال  
 council, مجلس , مجمع  
 counsel, مواءمة , مشورة  
 to counsel, استشار  
 counsellor, مُشِير  
 to count, عدّ

to counteract, نافى , ضادّ  
 country, بلاد  
 courage, جسارة , اقدام , نشاط  
 courier, بريد , ساعى  
 course, طَور , طريقة  
 court (yard), محن , ساحة  
 courtesy, عطف , لطافة , لطف  
 to cover, غطّا  
 a cover, غطا  
 covet, طمع  
 cousin, ابن عمّ  
 cow, بقرّة  
 coward, جبّان  
 crack (burst with a noise),  
 فرقع  
 to crack, شرط , هشم  
 cradle, مهد  
 create, خلق  
 creature, مخلوقة  
 Creator, خالق  
 credit (repute), اعتبار  
 creditor, غريم  
 creed, مذهب , إيمان



crew, حَزْبَة , زُمْرَة ; (of ship),  
بحريّة

crime, جُرم , جناح

criminal, مُجْرِم

crooked, اعوج

crop (produce), غَلَّة

the Cross, صليب

to cross, مرّ , عبر

to crowd, ازدحم

crowd, جوق , زحام

crown, تاج

cruel, جافى , قاسى

cruet-stand, مِقْرَحَة , آنية الابازير

crumb (of bread), لُبّ

crumble, فَتّت

crust, قشر

to cry, بكى , صرخ

cry, بُكَاء , صراخ

crystal, بلّور

cucumber, خيار

culprit, مُذْنِب

to cultivate, نَبَت , حرّث ,  
اتقن

cultivation, تَنْبِيْث , حرّث

فلاحة , اتقان

cup, كاس ; coffee cup, فَنْجَان

cupboard, خزانة , منخدع

currency, عملة

current, دارج , ماشى , سالك

to curse, لعن , هتم

curve, حنو

cushion, وساد

custom, دَسْتُور , عادة

custom-house, كُمْرُك

customer, زبون

cut, قطع

cypress, سُرُودَة

## C.

dagger, خَنْجَر

daily, كل يوم , يَوْمِيَّ

damp, رطوبَة , نداء (s.)

damsel, جارية

to dance, زفن , رقص  
 danger, عَطَب , خطر  
 dangerous, مَعْطَب , ذو خطر  
 to dare, تجرّاء , تجاسر  
 dark, قاتم , مُظْلِم  
 darkness, قتمة , ظلام  
 to date, أرخ الكتاب  
 date (fruit), بَلَح ; (era),  
 تاريخ  
 daughter, بنت  
 dawn, فجر , سحر  
 day, يوم ; (opposed to night)  
 نهار  
 dead, ميت  
 deaf, أطرش  
 to deal, وزع , قسم  
 dealings, مُخَالَطَة , مُعَامَلَة  
 dear (in price), غالى  
 death, موت  
 debauchery, فسق  
 debt, دين  
 deceased, مرحوم , متوفى  
 to deceive, خدع , مكر , غش

decent, أدوب , لائق , محتشم  
 decently, بلياقة , بأدب , بحشمة  
 to decide, قطع , جزم , فصل  
 decision, جزم , فصل  
 deck (of ship), سقيفة ,  
 ظهر المركب  
 declare, اشر  
 decline (refuse), أبا  
 to decline (sink), هبط , تنازل  
 to decree, قضى  
 a decree, حكم  
 deep, عميق  
 defect, تقصير , قصور  
 defective, مقصر , قاصر  
 to defend, دافع , حامى عن  
 defendant (in law),  
 المدعى عليه  
 deficient, ناقص  
 defy, حامنخ  
 degree, درجة  
 deign, تنزل , تفضل  
 delay, ابطاء , تأخر  
 deliberate together, اتمر



delicate (subtle), رقيق , دقيق ;

(elegant), طريف

delicious, طيب , لذيذ

delight, حبور , سرور , ابتهاج

delightful, سار , انيق , بهيج

to deliver from, سلم من ,

نجى , انقذ

to deliver to, سلم لـ

delude, اغرّ

to demand, تقاضى , طلب

democratical, شعوبى , جمهورى

demon, عفريت

demonstrate, اوضح , بين

demonstration, بينة , برهان ;

(display), تظاهر

den, وكر , جحر

denomination, مذهب , تسمية

deny, انكر

to depart, فصل عن , افترق

departure, فراق

to depend on, توقف على

to deplore, تأسف على , رثى لـ

depose (from office), عزل

deposit (money), وديعة ;

(sand, &c.) رسوب

depôt, مخزن , محطة

deprive, احرم , اعدم

depth, عمق

deputy, قائممقام , نائب

descend, هبط , انحدر , نزل

descendant (from an ances-

tor), سلالة

descent (going down), نزول ;

نسل (race) ; حذور (slope)

desert, صحراء , قفر , بادية

desert (merit), استحقاق

to desert, ترك , دشر (as a

soldier), هرب

deserve, استأهل , استحق

design, قصد

to desire, رغب , رام , ابتغى

desk, بشتخته

despair, اياس , قنوط

despicable, ذليل , مهين , حقير

to despise, اهان , احتقر

dessert, نعل

destination, مَقْصِدٌ

destroy, أباد , اهلك

detain, أوقف , آخر

determination, عزم , تقرير , جزم

to determine, عزم , قرر على , جزم

عزم

to devote, نذر , آهدى

devout, متعبد , ناسك

dew, طَلّ , ندا

dialogue, محادثة , مكالمة

diamond, الماس , الماز

diarrhoea, إسهال

dictate, أملى

to die, مات , توفى

diet, طعام

difference, مغايرة , خلاف

مباينة

different, مغاير , مختلف

مباين

difficult, عسير , مبهم , صعب

عويص

difficulty, ابهام , عسر , صعوبة

عوص

digest, هضم

diligent, مجتهد , مجدّ , ذو همة

diligently, باجتهاد , بهمة

dilute, ب بالماء

dim, سف , مكمد

diminish, صغر , قلّل

dimness, غشاوة

to dine, تغدّى

dinner, غداء

to dip, غمس

diploma, برّاة , فرمان

to direct, ارشد , هدّى

direction, صوب , ارشاد , هدّى

جهة

directly, دون تورّب , قصداً , توّاً

حالا

dirt, نجاسة , وسخ

dirty, قذر , نجس , غير نظيف , وسخ

disagree, تخالف

disappear, يزال , زال , غاب عن

to disappoint, نفّس , خيب

disapprove, استهجن , استقبح

disaster, مصيبة , نحس



discharge (a gun, &c.), اطلق ; (a debt) قضى ; (a servant) مرف , طرد , عزل	disinherit, احرمة من الارث , or من الميراث
disciple, تلميذ	to disinter, نبش
discipline, تأديب ; (of sol- diers), ضبط	to dislike, استكره
discord, مخالفة	dismal, موحش
discount, إسقاط	to dismiss, اطلق , دمر
to discover, استكشف , وقف على , اطلع على , كشف عن	to dismount, نزل
discovery, اطلاع , كشف , استنباط	disobedience, معصية , عصيان , عتو
discreet, صاحب تدبير , رازن , عاقل , حازم , لبيب	disobedient, عات , عامي , عقوق
discuss, باحث عن , بحث	disorder, شواش , قرقب , لقبط
disease, مرض , داء	to disown, تناكر
disembowel, وسط	to dispatch, ارسل
disgrace, فazole , شين , عيب	to disperse, اذاع , بث , نشر
disgraceful, مفضح	to disperse the enemy, هزم
disguise, نكر	to display, اظهر
to disgust, بشع , اقرف من	to dispose, ميّل , دبر
dish, صحن	dispute, جدال
dishonest, غاش , غير امين	to disregard, اهمل , هاون
	to dissemble, نافق
	to dissolve, ذوب
	distance, مسافة , بعد

distant, نَاءٌ , نازح , بعيد  
 distinct, بَيِّن , مُمْتَاز  
 to distinguish, فَضَّل , مَيَّز , فرق  
 distress, كَرْب , غَم , ضِيم  
 distressing, مُحْزِن , مُغِمْ , ضَائِم  
 to distribute, وَزَعَ  
 disturb, أَقْلَق  
 ditch, حَفْرَة , حَفِيرَة  
 dive, غَاص يَغْوِص , غَطَس  
 to divide, بَعَض , جَزَّأ , قَسَمَ  
 division, تَقْسِيم , قِسْم  
 divorce, طَلَّاق  
 dizzy, دَائِج  
 to do, قَضَى , عَمِل , فَعَلَ  
 doctor (learned man), مُعَلِّم ;  
 (of medicine) حَكِيم ; (of  
 laws) فَقِيه  
 dog, كَلْب  
 doll, لُعْبَة  
 dollar, دِيَال  
 dome, قُبَّة  
 domestic, أَهْلِي  
 dominate, اسْتَوَلَى عَلَى

dominion, قُدْرَة , سُلْطَان , تَسَلَّط ,  
 مَمْلَكَة  
 donkey, جَحْش , حِمَار  
 door, بَاب  
 door-post, رِجْلُ الْبَاب  
 double, مُضَاعَف  
 to doubt, تَوَهَّمَ , شَك , ارْتَاب  
 doubt, وَهَم , شَك , ارْتِيَاب  
 doubtless, بَلَا شَك  
 مِنْ دُونِ شُبْهَة  
 dozen, دُوزِينَة  
 draper, جَوْخِي  
 to draw, جَرَّ , جَذَب , سَحَب  
 drawer, دُرْج  
 to dress, كَسَا , لَبَسَ  
 dress, كِسْوَة , لَبْس  
 to drink, شَرَب  
 to drive, سَاق يَسُوق  
 dromedary, هَجِين  
 to drop (of liquids), قَطَرَ , خَرَّ ;  
 (of solids) طَح , سَلَت  
 to drown, غَرَق  
 due, لَزُوم , حَقَّ



duplicity, موالسة , نفاق , رياء  
 durable, مستمر , مستديم  
 duties (religious), رواتب

dwarf, دحاح  
 to dwell, سكن

## E.

each, كل واحد , فرد , كل  
 eagle, نسر

ear, أذن

early, باكراً , بكرة , پکیر

earn, اكتسب

earnest money, عربون

earth, ارض

earthenware, فخار

ease, رفاهية , راحة

easily, بالسهولة

east, شرق

eastern, مشرقى

easy, هين , سهل

to eat, أكل

echo, صدا

eclipse, كسوف

economical, موفّر , مُقتصد , مدبّر

economy, اقتصاد , تدبير

edge, طرف , حدّ

to educate, هدّب , خرّج , أدب , ربّى

education, تهذيب , تخريج , تربية , تأديب

eel, انقليس

to efface, امحى , امّال , افنى

effect, نتيجة

effeminate, منخنث

effort, سعى , جهد

egg, بيضة

egg-cup, ظرف

egregious, متفاقم , جزيل

either احد (one)

eject, اخرج

elastic, لدن

elasticity, لدانة

elbow, مِرْفَق  
 elder, أَكْبَرُ الْعُمَرَاءِ  
 an elder, شَيْخ (pl. مُشَائِخ)  
 eldest, بَكْرُ اخْوَتِهِ  
 elect, مُنْتَقَب, مُنْخَتَر (title  
 of Mohammed) مُصْطَفَى  
 electuary, مَعْجُون  
 elegant, مُسْتَظَرَف, ظَرِيف, لَطِيف, مَلِيح  
 elegy, مَرْثِيَّة  
 element, عُنْصُر; elements  
 مَبَادِي (rudiments)  
 elephant, فِيل  
 elevation, اِرْتِفَاع  
 eligible, جَدِير  
 elm tree, دَرْدَارَة  
 eloquent, بَلِيغ, فَصِيح  
 embalm, بَلَسَم, حَنَط  
 embark, نَزَلَ بِمَرْكَب  
 to embark, رَكِبَ الْبَحْرَ  
 embassy, سَفَارَة  
 emblem, رَمَز, كِنَايَة  
 embrace, عَانَق

embroider, طَرَزَ  
 emerald, زَمَرَّد  
 emerge, طَلَعَ مِنْ, بَرَزَ  
 emetic, مُطْرِش, مُقَيِّئ  
 emigrate, اِرْتَحَلَ عَنْ  
 eminence, سِنَا, سَمَوَّ, عُلُوّ  
 eminent, رَفِيع, سَنِيّ, شَهِير  
 emphasis, اِسْتِعْلَاء, نَبَرَة  
 empire, سَلْطَنَة  
 to employ, اِسْتَعْدَم, شَغَلَ  
 employment, شُغْل  
 empty, فَارِغ, فَاضِي  
 emulation, مُنَافَسَة  
 enable, اَقْدَرَ عَلَى, مَكَّنَ مِنْ  
 enamel, مِينَا (a Persian  
 word).  
 encamp, خَيَّمَ, حَطَّ  
 encampment, مَحْطَة, مَخِيْم  
 enclose, ضَمَّنَ  
 enclosed (term used in  
 letter writing), ضَمَّنَة, طَيَّة



to encourage, شَجَّعَ , رَغَّبَ  
 encouragement, تشجيع ,  
 ترغيب  
 encouraging, مَنشَط , مَرغَب  
 to encumber, ثَقَّلَ عَلَى  
 encumbrance, ثَبَكة , تَثْقِيل  
 end, غَايَة , آخِر , مَنتَهَى , خَتَام  
 to endanger, غَامَر , خَاطَر  
 to endeavour, جَدَّ فِى , اجْتَهِد  
 endeavour, جَدَّ , اجْتِهَاد  
 to endow (a religious  
 establishment, &c.),  
 وَقَفَ بِقَف  
 endure, كَابَد , اَطَاق , v.n.  
 اسْتَمَرَّ , اَءْتَدَام  
 enemy, خَصِيم , عَدُوّ  
 enfranchise, اَعْتَقَ  
 to engage, اَلْزَمَ , مَشْغَلَ (in  
 battle) نَاوَشَ , قَاتَلَ  
 engaged, مَقِيد , مَشْغُول  
 engagement, تَعْيِينَ , مَشْغَلَ  
 قِتَال  
 English, اَنگَلِيزِى

engrave, حَفَرَ , نَقَشَ  
 to enjoy, حَظَى , تَمَتَّعَ ,  
 تَمَلَّى  
 enjoyment, تَمَلَّى , حَظْوَة , تَمَتَّعَ  
 enough, حَسَبَ , وَافٍ , كَافٍ  
 to enquire, اسْتَفْهَمَ , سَأَلَ ,  
 اسْتَخْبَرَ  
 to enter, حَشَّ , وُلِجَ , دَخَلَ ; vulgar,  
 entire, كَامِل , تَمَام , تَامَّ ,  
 مَسْتَوٍ  
 entirely, جَمَلَةً , بِالْكُلِيَّةِ , قَاطِبَةً  
 envious, حَاسِد , حَسُود  
 environs, حَوَالِى  
 envoy, رَسُول  
 envy, حَسَد  
 epithet, لَقَب , نَعْت  
 epitome, اِخْتِصَار  
 equal, مَسَاوِى , سَوِى  
 equalize, سَاوَى , سَوَّى  
 equator, خَطُّ الِاعْتِدَالِ  
 equip, اسْتَعَدَّ , اَعَدَّ  
 equivalent, عَوَض  
 ere, اَوَّلَ مَا , قَبْلَ

erect, واقف, مُنتصب  
 error, غلطة, غلط  
 escape, نجا, سلم من, فلت, هرب من, خلاص  
 escort, مشيع, غفر  
 essence, جوهر, ذات  
 estate, حال (condition), عقار  
 to esteem, اعتبر  
 esteem, هَيْبَة, مراعاة, اعتبار  
 eternal, أَبَدِيّ  
 eternity, ازل, ابد  
 ethics, أخلاق, ادب  
 eunuch, خصي, طواشي  
 Europe, أوروبا  
 evaporate, نشف, تصعد  
 even, مساوي, سوي  
 evening, مساء  
 event, عارضة, حادثة, موقعة  
 ever, أبداً  
 every, كلّ واحد  
 everywhere, في كلّ مكان  
 evidence, مهادة, بيّنة, إثبات

exact, مدقّق فيه, مضبوط  
 exaction, ظلم, سلب, تغريم  
 to examine, امتحن, فحص  
 examination, فحص, إمتحان  
 example, مَثَل, مِثَال, أنموذج, عبرة  
 exceed, زاد على, جاوز  
 exceedingly, جدّاً, الى الغاية  
 excel, على, فاق على, فاق  
 فضل  
 excellent, نفيس, فاضل  
 to except, استثنى  
 except, ما خلا, ما عدا  
 excess, زيادة, مبالغة, فضل  
 excessive, وافر, مفرط  
 excessively, بفرط, بافراط  
 exchange, بدّل, بدل  
 to excite, حرك, استنهض, هيّج  
 exclude, منع, طرد, حرم من, أبعد  
 exclusively, خارج عن, دون غيره  
 excusable, معذور  
 to make excuse for, اعتذر من



to excuse, برأ , قبل عذراً  
 excuse, عذر  
 to exercise, درّب , مرّن , روض  
 exercise, إدّمان , ترويض , ممارسة  
 exhaust, أنفد , نحل  
 an exile, نفى  
 exit, خروج  
 exorbitant, متجاوز , فوق الحدّ  
 expanse, فسحة  
 to expect, انتظر , ترقّب  
 expectation, انتظار , ترقّب  
 expel, طرد من  
 expense, نفقة , مصروف  
 experience, خبرة , تجرّبة  
 experiment, تجرّبة , امتحان  
 expire, سَلَم الروح

explain, شرح , بين , عوّل , فهم  
 to expose, ابرز , نصب , عرّض  
 to express, فطق بـ , عبّر عن  
 extempore speech, اقتراح  
 extend, امتدّ v.n. ; طول , مدّ  
 exterior, خارج , ظاهر  
 extinct, منعدم  
 extinguish, أطفئ  
 extract, استخرج  
 extravagant, مَسْرِف  
 extreme, متناهى  
 extremely, للغاية  
 eye, طرف , عَيْن  
 eye (of a needle), سَم خياط  
 eyebrow, حاجب  
 eyelid, جفنّ

## F.

fable, مثل , خرافة  
 face, مَحِيّا , وَجْه  
 facilitate, يَسّر  
 tory, (كارخانه) كرخان

to fade, نفص , ذبل , فنى  
 اضمحّل , انتمس  
 to fail, خاب من , قصر عن  
 fair, رقيق , لطيف

faith, ايمان

faithful, امين

to fall, سقط , وقع

fall, سقوط , وقوع (waterfall)

مَلال

false, مزور , كاذب

falsehood, زور , كذب

familiar, خبير , اليف , انيس

family, اهل , عيلة

fan, مروحة

fancy, خيال , وهم , بال , خاطر

to fancy, تصور , خيل

far, نازح , بعيد

fare (boat hire, &c.), أجرة ,

معاش (victuals) ; كرا

معيشة

to bid farewell, ودّع

farewell ! وداعاً , الوداع , خاطرك

fashion, كسَم , هيئة , زى

fast, مستعجل , سريع , عاجل

fast (not eating), صوم

fat, دهن , سمن , شحم , دسم s.

fat, دسيم , سمين adj.

fate, قضاء , تقدير , اجل

father, والد , اب

father-in-law, حمو

fatigue, تعب

fault, سهو , غلط

favour, عطفة , معروف , نعمة

لطف

to fear, خاف يخاف

feast, وليمة , ضيافة

feather, ريش

features, أسرة pl. سِرار , سيما

feeble, ضان , ضعيف

feed, v. act. أَطعم , قات يقوت

رعى (graze) ; علف (cattle)

feel (handle), لمس

to feel, شعر , أحسّ

feign, منع

fellow, صاحب , نظير , قرين

(vulgar "brother" أخو)

female, مؤنث

a female, أنثى

fence, سياج , زريبة , زرب

to fence, زرب



ferry (ford), مَعْبَر  
 to fetch, احضر, جَا  
 fertile, خصيب  
 fever, حمى  
 feverish, مَحْمُوم  
 fibre, ليف; (of cloth), نسيج  
 fickle, متقلب, متلون  
 fiddle, كمنجة, ربابة  
 field, حقل; (open country),  
 فضاء  
 fiery, ناري  
 fight, قاتل  
 fighting, مقاتلة  
 figure, صورة, شكل  
 to figure to oneself, تصور  
 file (tool), مبرد, (rank) صف  
 to filter, صفى  
 to find, اصاب, وجد  
 fine, حسن, لطيف  
 a fine, جريمة, غرامة  
 finger, اصبع  
 to finish, فرغ من, اتم, انهى  
 to fire (a gun), فرغ, اطلق

to fire at, اطلق على  
 fire, نار  
 firm, واثق, ثابت  
 first, اول  
 fish, حوت, سمك  
 fissure, شق  
 to fit (a coat), لبق  
 to fix, مكّن, ركز, عين, قرر  
 ثبت  
 flag, سنجق, علم, بیراق  
 flap, صفق  
 flash, وميض, لمع, لمح  
 flat, مسطح  
 to flatter, ملق  
 flax, كتان  
 fleet, دونمة, اسطول  
 flesh, لحم  
 flight, طيران; (running  
 away), هروب  
 flint, صوان  
 to float, عوم  
 flock (of sheep), قطع; (of  
 birds), حومة

to flog, اَدَّب , سَوَّط  
 flogging, جَلَد , تسويط  
 flour, دقيق , طحين  
 flow, انصب , جرى  
 flower, نور , زهر  
 a fly, (دَبَّانَة) ذبابة; pl. دَبَّان  
 to fly, فر , طار يطير  
 foam, رَغْوَة  
 fodder, علف  
 fog, مشابرة , ضباب  
 to fold, طَبَّق , ثنى , طوى  
 fold (for sheep), حظير  
 to follow, اتبع , تبع (the example of another), تابع على  
 folly, جهالة , حماقة  
 fond, مولع , مغرم  
 food, غذاء , طعام  
 fool, ابله , احمق  
 foolish, ابله , جاهل  
 foot, قدم , رِجْل  
 forbid, احرم , حرم , منع  
 force, غصب , جور , جبر  
 force, غَصَباً عَلَيْهِ

ford, مَخَاضَة  
 foregoing, سابق , متقدم  
 forehead, جبين  
 foreign, اجنبي , غريب  
 foreigner, اجنبي , غريب  
 foremost, اقدم  
 to forget, نسي , نسيها عن  
 forgetful, ناسي , نسياء  
 forgetfulness, نسيان  
 to forgive, سامح , غفر  
 صفح عن  
 forgiveness, عفو , مغفرة  
 forgiving, عفو , غفور , غافر  
 fork, ملقط , شوكة للسفرة  
 to form, كون , احدث , انشا  
 form, شكل , صورة  
 formidable, مهيّب  
 fortnight, اسبوعين  
 fortune, حظ , سعد , بخت  
 fountain, فوّارة , ينبوع  
 fowl, دجاجة  
 frame, برواز  
 fraternal, اخوي





gather, جمع	طاسة, قدح, كاس, glass
gazette, كَزْتَة, صحيفة	globe, دُنْيَا, كُرَّة
gender, جَنْس	to go, مضى, انطلق, ذهب
genealogy, نَسْل, نَسَب	goat, معز, عنزة
general (officer), جنرال, اميرالاي	good, طَيِّب, جَيِّد, صالح
general, عام, عميم, عمومي	goodness, طَيِّبَة, صلاح, احسان
مَجْمَل, شامل	معروف
generally, في الغالب, عمومًا	goods, سلعة, بضاعة, امتعة
غالبًا	goose, وَزَّة
generosity, سخا, جود, كرم	gospel, الانجيل
generous, سخى, جواد, كريم	to govern, تسلط على, حكم
genteel, كَوَيِّس, مثلي	government, تَمَلَّك, حُكُومَة
gentle, لطيف	the government, الميري, الدَّوْلَة
gentleman, منخدوم, خواجه	governor, حاكم
gibbet, مَشْنَقَة	gradually, هَيَا فَشْيَعًا, بالتدرج
gift, عَطَاء	grain, قمح, حبوب
gipsy, نَوَّر, pl. نَوَّر, قَرْبَاط, فُورِي	grammar, صرف و نحو
غَجَر, زَط, زَنْج	grammatical,
girl, جَارِيَة, صَبِيَة, بِنْت	على قواعد الصرف و النحو
to give, وهب, اعطى	grand, جليل, عظيم
glad, مَبْسُوط, مسرور, فرحان	grandchild, حافد
glance, لَمَحَة, نظرة, نظر	grandfather, جَدَّ



to grant, خَوْل , منح , أنعم ؛  
 grape, عِنْبَة ; pl. عَنَب  
 to grasp, مسك على , قبض  
 grass, عَشْب , حشيش  
 grateful, مَشْكُور  
 gratis, مَجَّانًا  
 gratitude, شُكْر  
 a grave, قَبْر  
 gravel, حَصَا , حَصْبَة  
 grease, زَفر , دَهْن  
 great, كَبِير , جَزِيل , عَظِيم  
 green, أَخْضَر

grind, طَحَن , جَرَش ; (crush),  
 سحق  
 grossly, جِزَالَة , جَسَامَة  
 ground, حَضِيض , أَرْض  
 guard, حَارِس  
 to guard, حَفَظ , حَرَس  
 guess, خَمَّن  
 guest, ضَيْف , نَزِيل  
 to guide, أَرشَد , هَدَى  
 guide, قَائِد , مُرْشِد , هَادِي  
 guilty, جَان , مُجْرِم  
 gun, بَارُودَة , بَنْدُوقِيَة

## H.

habit (custom), دَاب , إِدْمَان  
 habitation, مَسْكَن  
 habitual, مُسْتَعْمِل  
 habitually to take or use  
 anything, اسْتَعَانَ بِشَيْءٍ  
 hail, بَرَد  
 hair, شَعْر  
 half, مِطْر , نِصْف

hall, قَاعَة  
 to halt, وَقَفَ  
 halter, رَسَن , مَقْوَد  
 hammer, مَطْرَقَة , مَرزَبَة  
 to hand, نَاوَل  
 hand, يَد  
 handful, قَبْضَة  
 handle, مَقْبُض , نِصَاب

handsome, لطيف , جميل  
 handy, ملائم , مطاوع  
 hang (up), علق ; (on a gal-  
 lows) شَنَقَ  
 to happen, وقع , عرض , حدث  
 happiness, غبطة , سعادة  
 happy, مُغْتَبِط , سعيد  
 harbour, مينا , مرسى  
 hard, يابس , صلب , قاسى  
 harden, قَسَّى  
 hardly (scarcely), أَتَحَقَّ  
 (Turkish)  
 hardware, آلات حديد  
 hare, أرنب  
 harm, ضرر , آذى ; (there is no  
 harm) لا بأس  
 harness, عُدَّة , طَقَم الخيل  
 harvest, حصاد  
 haste, سُرْعَة , عَجَلَة  
 hasty, قلق , عَجَل  
 hat, بَرْنِيْطَة  
 to hate, مقت , ابغض  
 haughty, مُتَكَبِّر

hay, عَلَف , حشيش  
 to hazard, خطر , قامر  
 hazy, مُكْفَهَر  
 head, رَأْس ; pl. رُؤُوس  
 to heal, شفى  
 health, عافية , صِحَّة  
 healthy, موافق للصحة , شافى  
 a heap, كَوْمَة ; (of stones),  
 رَجَم  
 to heap, كَوَّمَ  
 to hear, سمع  
 heart, فؤاد , قَلْب  
 heartily, بالقلب والارادة ,  
 طوعا  
 heat, حرّ , حرارة ; (of water),  
 سَخُونَة  
 the heathen, الوثنيّة  
 heaven, سماء  
 heavy, ثَقِيل  
 heel, عَقَب  
 height, عُلُوّ ; (stature) قامَة  
 heir, وارث  
 hell, جهنّم

h 59  
 قنطرة



to help, أعان , ساعد  
 help, أعانة , مساعدة  
 hemp, قنب  
 hen, دجاجة  
 hence, من ثم , من هنا  
 herb, بقل , نبات , عشبة  
 herbage (pasture), كلاء  
 herd (of cattle), سرب  
 here, ههنا , هنا  
 hero, غازي , بطل  
 hide, استخفى v.n. ; أخفى  
 high, رفيع , عالي  
 highly, بارتفاع , بكثرة  
 highwayman, قاطع الطريق  
 hill, ربوة ; pl. ربا  
 to hinder, صد , منع  
 hint, غمزة , إشارة , رمز  
 hip, ورك  
 hippopotamus, فرس البحر ,  
 (in Egypt) برنيق  
 hog, خنزير  
 hold, مسك ; (to contain)  
 وسع يسع

hole, ثقب , بَحش  
 hollow, أجوف  
 holy, مقدس , قدوس  
 home, محل , بيت , وطن  
 honest, كريم , أمين , حر  
 honesty, كرم , امانة , حرورية  
 honour, شرف  
 to honour, اكرم , كرم  
 hoof, خف (of camel) ; حافر  
 hook, عَقَاء , كلاب  
 to hope, ترجى , امل , رجا  
 طمع فى  
 hope, طمع , امل , رجا  
 hopeless, مأیوس , قاطع الرجاء  
 horizon, آفاق pl. ; أفق  
 horn, قرن  
 horse, حصان  
 horseback, ظهر الحصان  
 horse-race, مسابقة الخيل  
 hospitable, مكرم الضيف ,  
 مضيف  
 hospital, مستشفى , مارستان  
 مشفاخانه

honey

host, مُضِيف

hot, حَارٌّ, حَامِى, مُسَخَّن

hotel, لُوكَانْدَة, مَنْزِل, خَان, فَنْدَق

hour, سَاعَة

house, دَار, بَيْت

household, أَهْلُ الْبَيْت

how, أَنَّى, كَيْفَ

however, كَيْفَمَا

hug, عَانَقَ

human, إِنْسَانِيّ, بَشَرِيّ

humble, خَاشِع

humility, خُضُوع

humour (fun), هَزَل, فَكَاهَة

(of body), خَلَط

hump, حُدْبَة; (of camel)

سَنَام

hunt, صَاد, امْطَاد

to hurt, أَذَى, أَلَمَ, ضَرَّ

husband, بَعْل, زَوْج

husbandman, فَلَاح

hypocrisy, نِفَاق, رِيَا

hypocrite, مَاحِب رِيَا, مُنَافِق

## I.

ibex, بَدَن (in Sinai); وَعَل

ice, ثَلْج (snow), جَلِيد

idea, تَصَوُّر, خِيَال

idiom, اِمْتِلَاح

idle, بَطَال, كَسْلَان

idol, صَنَم, وَثَن

if, كَو, اِذَا, اِنْ كَانَ, اِنْ

ignorance, جَهَالَة, جَهْل

ignorant, جَاهِل

ill (sick), مَرِيض, عَمِيَان

ill-luck, سُوءُ الْحَظِّ

illustrate, مَرَح, وَضَح, صَرَح

image, خِيَال; (an idol or statue) تَمَثَال

imagine, تَوَهَّمَ, تَصَوَّر

imbecile, اَبْلَه



to imitate, قَلَّدَ

immediately, على الفور , حالا ,  
لَوَقَّتَهُ

immoral, فاسق , فاسد

immortal, دايِم , ابدى , صمد ,  
باقى

impartiality, بلا مُحاباة ,  
بلا غرضية

impassable, غير سالك

impede, زاحَم , صَدَّ

imperative, امرى , حتمى , امر

imperfect, ناقص

imperfection, نُقْصَان ,

عدم كمال

imperial, هُمَايُون , سلطانى

implore, اَبْتَهَل

to imply, دلّ على , عنى يعنى ,  
اشار (يشير) الى

to import, جلب من البلاد البرانية

important, مهم

to impose, غبن , غش , كلف :

to impoverish, ادقّع , افقر

imprisonment, حبس , سجن

to improve, v.a. اَصْلَح , v.n.

استفاد من

imprudence, غباوة , غفلة

incite, اسْتَحَثَّ , اغرى , حرّض

to include, انطوى على , تضمّن

incomparable, غير دى مطابقة ,

لا يقايس :

incorrect, مختلّ , غير مصحّح

incumbent, واجب على

incursion, غزوات pl. ; غازية

to increase, ضاعف , زاد

indecent, عيب , غير لائق

indefinite, مبهم

independent, مُسْتَقِلّ

index, فهرس

India, بلاد الهند

indifferent, على حدّ سوى , بلا فرق

غير مبالى (unconcerned)

indigestible, وخيم

indiscriminately, بلا تمييز

individual, واحد , نفر

industrious, عمول , مشغال

مجتهد

to infer, استدلّ , استنتج من  
 inferior, أدنى , دنى , دون  
 (lower), تحتانى , اسفل  
 inference, استدلال , استنتاج  
 to infest, عدى على , نهب  
 infidel, كافر  
 to inflict punishment, عاقب ,  
 أوجب القصاص  
 to inform, حدث , أعلم , أخبر  
 informer, نمام  
 information, اعلام , اخبار  
 ingratitude, كفران النعمة  
 inhabitant, سكنى  
 inherent, جَبَلِيّ  
 to inherit, ورث  
 injection (medical term),  
 حقنة  
 ink, مرّكب , مداد , حبر  
 inkstand, دواة  
 inn, خَمَّارَة , فَنَدَق , لوكنده  
 (caravanserai), خان  
 innocence, عَصَمَة , براءة  
 innocent, معصوم , برى

to inquire, استقصى  
 insect, هَوَامّ pl. هَامَّة , دويبة  
 inspiration, وحى , إلهام  
 instant, لَحْظَة  
 instead, عوضاً عن , بدلاً من  
 فى محلّ  
 instruct, علّم , وصّى  
 instrument, آلة  
 insult, مَثَمّ  
 insurance, مكورثة  
 intellect, عقل  
 intelligence, إعلام , اخبار  
 intelligent, فهم , لبيب , عاقل  
 to intend, نوى , عمد الى , قصد  
 ازمع , عنى  
 intercede, تشفّع  
 intercession, شفاعة  
 intercourse, مخالطة , معاشرة  
 interest, استفادة , بغية , ربح  
 interesting, مرغّب , مفيد  
 يدخل اليه  
 interfere, تداخل فى  
 interior, (s.) ; جوانى , داخلى  
 داخل , باطن



interpreter, مُتَرْجِم , قَرَجْمَان  
 (dragoman)  
 to interrupt, قَطَعَ , عَطَّل ,  
 تَعَرَّضَ لَ  
 interview, مُوَاجَهَة , لِقَاء , مِلَاقَاة  
 intricate, مُشَكِّل  
 to introduce, أَدْخَلَ ,  
 عَرَّفَ أَحَدًا بِآخَر  
 introduction, فَاتِحَة , ادْخَال ,  
 دُخُول عَلَى

invasion, غَارَة  
 invent, أَوْدَعَ , وَجَد , اِخْتَرَعَ  
 inventory, قَائِمَة  
 invite, عَزَمَ , دَعَى  
 iron, حَدِيد  
 irregular, غَيْر قِيَاسِي , غَيْر مُطَرِد  
 island, جَزِيرَة  
 to issue, صَدَرَ , خَرَجَ ; n. issue  
 (offspring), سَلَالَة  
 ivory, سِنّ الْفِيل , عَاج

## J.

jewel, جَوْهَرَة  
 to joke, هَزَلَ , مَزَحَ  
 joke, تَهْزِير , مَزَاح  
 joy, اَنْبِسَاط , فَرْح  
 journey, رَحْلَة , سَفَر  
 judge, مُفْتِي , قَاضِي  
 judgment, رَأْي , دِينَونَة , قَضَا ,  
 نِيَّة

judicious, ذَو رَأْي  
 jug, كُوز , قُلَّة  
 juice, مَرَق , عَصَارَة  
 just, قَسَط , عَدَلَ  
 justice, اِقْسَاط , عَدَالَة

## K.

keen, زَرَبَ , حَادَّ

keenly, جَدَّةً

to keep, حَافَظَ , عَلَى

خَزَنَ

to kill, قَتَلَ

kind, مَفْضِلٌ , مُحْسِنٌ

kind, صَنَفَ , نَوْعٌ

kindness, مَعْرُوفٌ , أَحْسَانٌ , فَضْلٌ

king, مَلِكٌ

kingdom, مَمْلَكَةٌ

kitchen, مَطْبَخٌ

knife, سِكِّينٌ

to know, عَرَفَ , دَرَى

knowledge, مَعْرِفَةٌ , دَرَايَةٌ , عِلْمٌ

## L.

laborious, كَادِحٌ , كَثِيرُ الشَّغْلِ

labour, كَدَحَ , تَعَبَ , شَغَلَ

to labour, كَدَحَ , تَعَبَ , اِشْتَغَلَ

labourer, صَانِعٌ , فَاعِلٌ , مَشْغَالٌ

lad, وَلَدٌ , فَتًى , غُلَامٌ

ladder, مَرَقَاةٌ , سُلَّمٌ

lady, خَاتُونٌ , سَيِّدَةٌ

lame, أَعْرَجَ

lamp, قَنْدِيلٌ , سَرَاجٌ

land, بَرٌّ , أَرْضٌ

landlord, مَالِكُ الْبَيْتِ ,

خَانَاتِي

language, لُغَةٌ , لَهْجَةٌ

large, عَظِيمٌ , كَبِيرٌ , وَاسِعٌ

latch, سَقَّاطَةٌ

late, مُؤَخَّرٌ , آخِرٌ

to lay, بَسَطَ , وَضَعَ

to lead, هَدَى , أَرْشَدَ

دَلَّ عَلَى

lead, رِصَاصٌ

leaf, وَرَقَةٌ

lean, مَهْزُولٌ , ضَعِيفٌ

to learn, تَعَلَّمَ

learned, عَالِمٌ



to leave, تَخَلَّى عَنْ , تَرَكَ  
 leave (permission), اخَاذَة , اَذِنَ  
 leg, ساق  
 lemon, لَيْمُون  
 to lend, اَدَان , قَرْض , سَلَف  
 less, اَنْقَص , اَقَلَّ  
 letter, رِسَالَة , مَكْتُوب , حَرْف  
 liable, مَوْجَّه اِلَى , مَعْرَض , عَرْضَة  
 liberty, اَطْلَاق , عَتَق , حَرِيَّة  
 library, خَزَانَة كُتُب  
 lie, كَذَب  
 life, حَيَاة (pronounced *haiyát*), عَيْشَة  
 to lift, هَال , حَمَلَ , رَفَعَ  
 light, ضَوْء , نُور  
 to lighten, اَضَاء , بَرَقَ  
 lightning, بَرَق

likely, مُمَكِّن , مُحْتَمَل  
 likewise, كَذَلِكَ , اَيْضًا  
 lime, جِير , كَلْس  
 to line, حَشَا , بَطَّن  
 linen, كَتَّان  
 lining, بَطَانَة  
 lion, اَسَد  
 to live, عَمَّر , عَاشَ  
 living (livelihood), مَعِيْشَة  
 long, طَوِيل  
 to look, مَشَاف يَشُوف, vulg. , نَظَرَ اِلَى  
 look, مَسْحَنَة , طَلْعَة , مَنَظَر  
 looking-glass, مِرْآة  
 to loose, حَلَّ  
 loss, خَسَارَة , فَقَدَ  
 to lower, حَطَّ , نَقَّصَ , نَزَّلَ  
 lovely, مُسْتَحَبَّب , اَنْيَق

## M.

mad, مَجْنُون  
 madam, مَادَامَة , سَيِّ  
 madness, جُنُون  
 magistrate, قَاضِي , حَاكِم شَرْعِي

to make, مَنَعَ , عَمَلَ  
 to maintain, مَانَ , كَفَلَ  
 تمَسَّكَ  
 man, اِنْسَان , رَجُل

manner, نمط , أسلوب , منوال

manuscript, خط اليد

many, وافر , كثير

market, بازار , مبيع , سوق

to marry, تاهل , تزوج , زوج

master, أستاذ , خواجه , معلّم

mat, حصيرة

matter, قضية , مادة

mattress, طراحة , الفرشة

meal, مأكول , طعام

to mean, افاد , عنى

mean, ذليل , حقير , مهين

means, اسباب , وسائل

meat, لحم

to meddle with, تداخل ,

تعرض

medical, طبى , دوائى

medicine, دواء

to meet, صادف , لاقى

meeting, اجتماع ; لقاء (assembly)

مجمع , مجلس

to melt, ذاب , انذاب

member, جراحة , عضو

memorandum, تذكرة

to mention, كنى عن , ذكر

mercantile, بضاعى , متجرى

merchant, بياع , مشرا , تاجر

messenger, سفير , بشير , رسول

milk, لبن , حليب

to mind, اعتنى , نظر فى

mind, بال , خاطر , لب , عقل

mindful, محترص , ذو عناية

miserable, تعس , شقى , نحس

misery, مشقاة , نحس

misfortune, سوء بخت , سوء حظ

to miss, ما اصاب , اخطأ

طاش عن

miss, سهو , خطأ

mist, ضباب

mistake, سهو , غلط

moderate, متوسط , معتدل

منصف

modest, محتشم , حى , ادوب

modesty, حشمة , حيا , ادب

to molest, نكد على , عنى , آذى

molestation, نكد , آذى



moment, دقيقة , لحظة  
 money, فلوس , دراهم  
 mood, نسق , أسلوب , صيغة  
 moon, قمر  
 moral, متادب , أدابي  
 morality, حسن السلوك , آداب  
 morals, مكارم , أخلاق , آداب  
 morning, صباح

to mortify, هضم , قهر , أمات  
 mosquito, برغش , ناموس  
 mother, والدة , أم  
 mule, بغل  
 muleteer, مكارى  
 multitude, غزارة , كثرة  
 to murder, قتل

## N.

name, اسم  
 napkin, فوطة  
 narrow, حرج , ضيق  
 nation, قبيلة , أمة  
 native, اهلى , ابن بلد  
 near, دان , قريب  
 neat, شلى , ظريف  
 neatly, بظرافة , باتقان  
 necessary, واجب , لازم  
 لا غنى عنه  
 necessity, لزوم , حاجة  
 need, اضطرار , احتياج

to need, اضطر الى , احتاج الى  
 needle, مسلة , ابرة  
 to neglect, غفل عن , اهمل  
 neglect, غفلة , اهمال  
 never, قط , قطعاً , أصلاً , أبداً  
 new, مستطرف , حديث , جديد  
 news, احاديث , اخبار  
 next, قادم , تالى  
 night, ليل  
 no, ليس , لا  
 noble, جليل , نجيب , نبيل  
 nobly, بجلالة , بنجابة , بنبالة

nobody, ليس أحد

noise, لغاء , زينة

nonsense, هذيان , لغو

not, لا , لم , ما

note, حاشية , قائمة , ملاحق , علم

nothing, عدم , لا شيء

notice, نقد , ملاحظة , تنبيذ

## O.

obedience, اذعان , طاعة

to obey, اذعن , اطاع

to object, خالف فى , عارض

objection, خلاف , اعتراض

to oblige, جعله ممنوناً , الزم ,  
من على

obliging, صاحب معروف , لطيف

obscene, فاحش

to observe, راعى , لاحظ , راقب

observance, } ملاحظة , مراتبة  
observation, }

obsolete, معتق , منسوخ , قديم

obstacle, عائق , مانع

obstinacy, عناد , مكابرة

obstinate, معاند , مكابر

obtain, فال , حصل

occasionally, أحياناً

occupation, شغل , تشاغل

to occupy, استخدم , شغل

occur, وقع , حصل , عرض

to occur to anyone,

خطر فى بال

occurrence, عارض , حادث

ocean, البحر المحيط ,

الاروقيانوس

odd, مفرد , فرد

off, بعيداً عن

offence, إساءة

to offend, اسأ الى , ساء

offer, اعرض , عرض



to offer, اَتَحَف , اَهْدَى , قَدَّم  
 office, خِدْمَة ; (place of business), مَكْتَب  
 offspring, نَسْل  
 often, غَيْر مَرَّة , مَرَارًا , كَثِيرًا مَّا  
 oil, دَهْن , زَيْت  
 oilcloth, مَشْمَع  
 old, كَبِير الْعَمَر , مُسِنّ  
 olive, زَيْتُون  
 omen, فَال  
 to omit, اَلْغَى , تَرَك , حَذَف  
 once, دَفْعَة , خَطَرَة , مَرَّة  
 one, وَاحِد  
 one another, بَعْض بَعْضًا  
 only, *adj.* (unique) وَحِيد  
 only, بَس , لِاِغْيَر , فَطَق  
 to open, كَشَف , فَتَح  
 open, مَكْشُوف , عَلَانِيَة , مَفْتُوح  
 an opening, نَقَب , فَتَح  
 operate, عَمَل  
 opinion, مَذْهَب , رَأْي  
 opium, اَفْيُون  
 opportunity, فُرْصَة

to oppose, خَالَف , نَاقَض , ضَادّ  
 opposite, قِبَالَة , حَذَاء , تَجَاه  
 opposition, مَنَاقِضَة , مُضَادَّة  
 to oppress, جَارِعَلَى , ضَام , ظَلَم  
 oppression, جَوْر , ضَيْم , ظَلَم  
 oppressive, ضَائِم , ظَالِم  
 opulence, جَاه , غَنَى , ثَرَوَة  
 opulent, ذُو غَنَى , ذُو ثَرَوَة  
 or, وَآلَا , أَمْ , أَوْ  
 orange, بَرْدَقَانَة , اَتْرَنْجَة  
 to order, اَمْر  
 order, اَمْر , تَنْظِيم , تَرْتِيب  
 ordinary, مَعْتَاد  
 oriental, مَشْرِقِيّ  
 origin, نَاصِيَة , اَصْل  
 ornament, زِينَة  
 orphan, يَتِيم  
 otherwise, وَآلَا لَمْ  
 orthography, رَسْم الْخَط ,  
 رَسْم الْحُرُوف  
 ounce (weight), اُونْصَة  
 out, خَارِج , بَرًّا  
 outside, الْخَارِج , الْبِرَانِي

outrage, منقصة , شناعة , فظاعة  
 over, عَلَى , فَوْق  
 overbalance, راجح  
 to overcharge, غالى فى الطلب ,  
 بالغ فى  
 to overcome, ظهر على , غلب  
 overflow, طفح  
 overseer, ناظر , مناظر

to oversleep, استثقل نومًا ,  
 overturn, كَبَّ  
 overwhelm, غمر , غمر  
 owl, بومة  
 own, *adj.* خاص  
 to owe, اغترم , غَرِمَ , عليه  
 owner, صاحب , مالك  
 oyster, استريديا

## P.

to pack, طَرَف , أوعى , عَمَّا  
 packet, رِبْطَة , صَرَّة  
 padding, حشو  
 page, وجه , صفحة  
 pail, عُلْبَة  
 pain, وجع , آلم  
 painful, مِمَض , مُوجِع , اليم  
 pains (care), سَعَى , حَرَص , اعتنأ  
 paint, صبغ , دهن  
 to paint, لون , ادهن (deli-  
 neate), صور , فتنش

pair, زوج , اثْنَيْنِ  
 palace, سرايا , قصر  
 paling, زريبة , زرب  
 palm (tree), نخلة ; (of hand)  
 راحة  
 pane of glass, لوح قزاز  
 paper, ورق , قَرطاس  
 paradise, فِرْدَوْس  
 paralysis, فالج  
 parasol, مَشْمِسِيَّة  
 parcel, رَزْمَة



parchment, رَقّ  
 to pardon, صفح , سامح , عفا عن  
 pardon, مسامحة , عفو  
 parent, والد  
 parrot, بَبْغَاة , دُرَّة  
 part, حصّة , قسم , جزء  
 partake of, تشارك في  
 particular, منصوص , خصوصيّ  
 partition (wall), حاجب ,  
 حايط , حُجَّاب  
 partridge, حَجَلَة  
 pass (permission), جواز  
 a mountain pass, نَقَب  
 to pass, مرّ , عبر , جاز  
 passage, منخاضة , ممرّ , معبر  
 passion, هَوَى ; هَوَس (anger)  
 غيظ , قلق  
 passport, تذكرة , جواز  
 passenger, عابر , راكب البحر  
 past, ماضى  
 paternal, آبَوى  
 path, سَبِيل , مَسَلَك , دَرَب  
 patience, اَنَافَة , تَأَنَّى , صبر

patriot, مَحَبّ مَأْلَفَه , معزّ وطنه  
 patron, ولى نَعْمَة  
 paunch, كَرَش  
 pave, بَلَّط  
 pavement, بلاط  
 to pay, اوفى , ادّى  
 payment, وفاء , ادآء  
 pea (peas), حُمَص  
 peace, سلام , سلامة ; (political)  
 صلح  
 to make peace (between  
 two), صلح  
 to make peace (with an-  
 other), صالح  
 pear, اَرْمُود , نجاس , كُمَثْرَة  
 pearl, لَالِي pl. ; لَوْلُو , دُرَّة  
 peasant, فلاح  
 pebble, حصوة ; pl. حَصَا  
 peck (at), نقر  
 peculiar, منخصرص  
 pedigree, اَصْل , نَسَب  
 peel, قشر  
 peg, وِتَد

pelt, رجم , راشق  
 pen, قلم  
 penalty, غرامة , جريمة , جزاء  
 pencil, قلم رصاص , مِرْسَم  
 to penetrate, نفذ , خَرَقَ  
 penitence, دامة  
 penitent, نادِم  
 people, الناس , شعب , قَوْم  
 pepper, فِلْفِل  
 perceive, شعِرَ  
 perfect, وافي , كامل , تَامَّ  
 perfection, كمال , تمام  
 perfume, عطر , طيب  
 perhaps, لَعَلَّي , رَبَّمَا  
 to perish, فنى , تلاشى , هلك  
 perjury, حَنَث  
 permission, اجازة , اِذْن , رخصة  
 to permit, اجاز , اِذْن , رخص فى  
 a permit, جواز  
 to perplex, حير , لبك , ربك  
 perseverance, مداومة , مواظبة

to persevere, دأوم , واظب  
 persevering, مداوم , مواظب  
 person, ذات , نفر , ظلم , شخص  
 personal, شخصي , ذاتي  
 perspire, عرق  
 to persuade, ارضى , اقنع  
 امال  
 perusal, قراءة , تصفح , تلاوة  
 to peruse, قرأ , تصفح , تلا  
 petition, التماس , عرض  
 phantom, طيف , خيال  
 philosopher, فلسفى , فيلسوف  
 philosophy, تفلسف , فلسفة  
 phrase, عبارة , اصطلاح , جملة  
 physician, طبيب  
 physic, طب  
 piaster, غَرش , قِرش  
 to pick, تم , التقط , لقط  
 pickaxe, فأس  
 picture, صورة  
 pie, فطير , محشى  
 piece, فلذة , مَرَحَة , مَقْفَة , قُطْعَة  
 piety, صلاح , تقوى , ورع



pig, خنزير  
 pigeon, حمام , يمامة  
 pile (stake), وتد  
 to pile up, عَرم  
 piles (disease), بواسير  
 pilgrim (to any holy place),  
 زائر (pl. زوار) ; (to Mecca)  
 حاج  
 pilgrimage, حَجّ , زيارَة  
 pillar, عمود  
 pillow, مَنخدة  
 pilot, مدبّر المركب  
 pin, ابرة , دبّوس  
 pincers, كَلالِب , pl. كلاليب  
 pinch, قرص  
 pine tree, صنوبر  
 pious, ورع , تقى  
 pipe, قصبَة , مشبك  
 pistol, طَبَنجة  
 pit, جَبّ  
 pitch (tar), قِطران , قير , زِفْت  
 to pitch a tent, ضرب خِيمة  
 pith, قَلَب , لُبّ

pitiful, مشفوق , عطوف , روف  
 to pity, تحنّن , قرأف على ,  
 توجّع  
 pity, توجّع , تحنّن , رآفة  
 place, مطرَح , مكان , مَرَضِع  
 to place, اقعد , جعل , وضع  
 plague, وباء , طاعون  
 plain (clear), بسيط , سَهْل  
 plain (level ground), واضح ,  
 قاع , بقعة , سهل  
 plainly, بيانًا , بصراحة , بوضوح  
 plaintiff, مدّعي  
 to plan, رسم , ارتأى , قصد  
 plan (intention), مَقصد , قصد ,  
 رأى مأرب (diagram, &c.),  
 رسم  
 planet, سَيّارة  
 to plant, زرع , غرس  
 plant, غرس , نبات  
 plantain (fruit), مُوز  
 planter, غرّاس  
 plaster (for wound), مرهم ,  
 جَبس (cement) ; لزقة

plate, لَوْح , صحن

to play, عَزَف , اَلْعَب , ضرب

play, عَزَف , لَعِب

plaything, لَعْبَة

pleasant, مستلطف , بهيج , مستظرف

to please, اَعْجَب , اَرْضَى

pleasure, مسرة , انشراح , لذة , انبساط

pledge, رهن

plentiful, كثير , غفير , غزير

plenty, كثرة , غزارة

a plough, محراث

to plough, حرث

pluck (feathers, &c.), قطف ;

نتف (hair) ; جنى (fruit)

plunge, غاص يغوص , غطس

pocket, جيب

poem, شعر , ارجوزة , قصيدة

poet, شاعر , ناظم

poetry, شعر , نظم

point, طرف , رأس , نقطة

to point, حرر على , روس , نقتا

to point at, اشار الى

poison, سم

pole (in astronomy), قُطْب ;  
(stake), عود

polite, متادب , كئيس , ادوب

political, حكوميّة , سياسيّة

poll-tax, جزية

pool, بركة

poor, حقير , فقير , مسكين

popular, محبوب , مشهور , مرغوب

population, الناس , اهل , سكان

porch, رواق

porcupine, قنفذ

pork, لحم خنزير

port, مرسى , مينا

porter (black beer), بوزة , منذر

; حمال , شغال (carrier)

بواب (doorkeeper)

portion, نصيب , قسم

to possess, احرز , ملك

احتوى على

possession, احرار , ملك



possibility, احتمال, امكان  
 possible, ممكِن, محتمل  
 possibly, باحتمال, بامكان  
 post, برید, بوسطة  
 post-office, محلّ البوسطة  
 pot, غلاية, طنجرة  
 potato, قَلَنْقَاس, بطاطة  
 pound weight, رطل  
 to pound, رض, هرس, دق  
 poverty, مسكنة, فقر  
 power, عز, قدر, قوّة  
 powerful, عزيز, قادر, قوى  
 practical, استعمالى, عملى  
 practice, تمرّن على, ممارسة  
 استعمال  
 to practise, تمرّن على, مارس  
 استعمال  
 praise, اثنى على, مدح, حمد  
 pray, صلّى  
 prayer, صلوة (pron. ṣalāt)  
 preach, وعظ, كرز  
 precaution, تحذّر  
 precede, سبق

precedence, تقدّم  
 precious, عزيز  
 precipice, ورطة  
 predecessors, سلفاء, أسلاف  
 preface, ديباجة, طالعة, مقدّمة  
 to prefer, استحبّ, مَرّى, فضل  
 رجح  
 preferable, أولى, مفضّل  
 preference, ايثار, تفضيل  
 premier, الوزير الاعظم  
 preparation, تاهّب, تهیئة  
 تجهّز  
 to prepare, تجهّز, تاهّب, تهیّا  
 prescription (medicine), وصفة, نسخه  
 presence, شهادة, حضرة, حضور  
 present, هدية, تحفة  
 present, شاهد, حاضر  
 presently, ناجزاً, الآن  
 preserve, مان یصون  
 to press, زحم, عصّ, كز  
 pretence, تعلّل, علة  
 pretend, ادّعى, زعم

pretty, لطيف , طريف , كويس ,  
مليح  
to prevail, غلب ; (to be gene-  
ral), عم , شمل  
to prevent, تعرض لـ , حظر , منع  
previous, سابق  
price, ثمن , قيمة , سعر  
to prick, همز , نقر  
pride, تكبر , كبر  
priest (Christian), قسيس ,  
خوري  
principal, اهم , اخص , اصلي  
print, طبع  
prison, حبس , سجن  
prisoner, محبوس , مسجون  
private, ذو افراد , على حدة  
prize, حلوان , عوض  
it is probable, يحتمل  
probably, تخميناً  
to proceed, تقدم , سار , صدر  
procession, زفة , موكب  
proclamation, منادية  
to procure, حصل على ,  
أحرز

to produce, ولد , أثمر , أنتج  
أغل  
product, حاصل , غلة  
professor, مدرس , شيخ , أستاذ  
profit, كسب , منفعة , ربح  
to profit, اكتسب , انتفع , ربح  
profound, تبهر (fig.) ; عميق  
profuse, مبعزق , مسرف , مبدّر  
progress, ترقى , تقدم , نجاح  
أفلاح  
to prohibit, منع , نهى عن  
حرم , حظر  
to promise, عهد , وعد  
promise, عهد , وعد  
to promote, روج , قدم  
promotion, ترقى  
to pronounce, عبر عن , لفظ  
نطق ؛  
pronunciation, نطق , لفظ  
proof, دليل , حجة , برهان  
خبيرة , بيّنة  
propensity, ميل الى  
ملائم , لائق , مناسب  
منصوص



properly, بلياقة, بمناسبة, خصوصية

property (wealth), ملك, مال; خاصية (peculiarity)

prophet, نبي

proportion, مطابقة, تناسب, بقدر

proposal, تخيير, عرض

to propose, خير, عرض

proprietor, صاحب, مالك

propriety, مناسبة, لياقة, جدارة

prospect, منظر, منظر

to prosper, نجح, صح له, افلح, توفيق

prosperity, اقبال, توفيق

prosperous, مفلح, بخيت, موفق

prostrate, صريح, مصروح

to protect, دافع عن, حمى, اجار

protection, اجارة, وقاية, حماية

proud, مغرور, متكبر

to prove, دل على, برهن

proverb, مثل

to provide for anyone, رزق

to provide against anything, تدارك

providence, عناية الهية, حكمة ربانية

province, ولاية, ايالة

provision, زاد, مؤونة, ذخيرة, أهبة

prudence, فطنة, رشد, حزم

prudent, فطن, راشد, حازم

psalm, مزمور

public, علاني, عام, جمهوري

publicly, عمومًا, علانية

to publish, بث, اعلن, اشهر, نشر

pudding, زردة, بودينة, نوع من الحلواء

to pull, جذب, جر, سحب

pulpit, منبر

pump, طنبه

to punish, اقتص, عاقب, عذب

punishment, عقاب, عذاب, قصاص

pupil, تلميذ ; (pupil of the

eye) حداقة العين

to purchase, تبضع , اشترى ,

تسوق

purchaser, مُشْتَرِي

pure, خالص , صاف , نقي

purpose, مأرب , قصد , غاية

purposely, قَمَدًا

purse, كيس الفلوس

to pursue, ظارد , اقتفى , تبع

pursuit, طراد

to push, ضغط , بهز , دفع

to put, حطّ , وضع

to put on (clothes), لبس

to put off (clothes), خلع

putrid, مُعَفَّن , عَفُونِي

pyramid, الهرم ; pl. اهرام

## Q.

quail, فرّة , سَمَانَة

quality, نوع , ماهيّة , كَيْفِيّة

quadrant, رُبْع الدائرة

quadrilateral, مُرَبَّع ,

ذو أربع ضلوع

to quarrel, خاصم , نازع

quarrel, جدال , خصام , نزاع

quarry, مَقْلَع , مَحَجَّر ; (prey)

صَيْد , قَنِيصَة

quarter, صَوْب , حَارَّة , رُبْع

quay, رَصِيف

queen, سلطانة , ملكة

quench (fire), أَطْفَى ; (thirst)

رَوَى

question, بحث , مسألة

quick, لَقِين , عجول , سريع

quicklime, كُلْس

quickly, على الفور , بِسُرْعَة

quiet, هادئ , مطمئن

quill, قصب الريشة



quince, سَفَرَجَل

quire (of paper), كُرَّاس ; pl.

دَسْتَة , كَفّ , جُز , كَرَارِيس

to quit, خلا , زایل

quite, بتمام , بجملة , بالكلية

to quote, ضَمَّن , اقْتَبَس

استعان :

## R.

rabbit, فَنَك

race (stock), نَسَب , أَصْل ;

سَبَاق , مُسَابَقَة (running)

radiance, شِعَاع

radical, أَصْلِي

raft, طَوْف , رَمَث

ragged, مَخْرُوق , خَرِيق

raid, غَازِيَة , غَزْوَة

railway, دَرَب الْحَدِيد

سَكَّة الْحَدِيد

rain, مَطَر

rainbow, قَوْس قَزَح

rainy, مَاطِر

to raise, رَفَعَ , اَنْهَض , اَقَام

شَال :

raisin, زَبِيب

rank, رَتَبَة ; (military) مَرَّة

ransom, فِدَا , فِدْيَة ; (blood-money) دِيَة

rapid, فَارَط , سَرِيع , جَرِي

rare, نَادِر , نَحْفَة , عَزِيز

rarely, بَعْدَرَة , بِنْدَرَة

rarity, نُدْرَة , نَحْفَة

rascal, مَشْرِير , خَبِيث , اَبْن حَرَام

rash, طَفْحَة (eruption) ; مُتَشَوِّر

rat, جَرَد

rate (price), سِعْر

raven, غَرَاب

ray, لَمَح , شِعَاع

razor, مَوْس الْحَلَّاقَة

to reach, اَدْرَكَ , بَلَغ , نَالَ

to read, تَلَا , قَرَأ

readily, بخفة, وهيكاً, حالا

ready, عتيد, ناجز, حاضر

real, حقيقى

really, فى الواقع, حقيقية, جَير, لاجرم

realm, مملكة, مَلِك

ream, رزمة, ورق

reap, حصد

rear (as a horse), تَقَنَّر, مَهَب;  
(of an army), مَوْخَر

to rear (a child), رَبَّى

to reason, تعقل, ناظر فى,  
حاج, تدبر

reason, سبب (cause); عقل, علة

reasonable, متعقل, معتول,  
متبصر

to rebel, فتن, خرج عن, عصى,  
شق العصا

rebellion, خروج عن, عصيان,  
فتنة

rebuke, وبَّى

recall, استرجع, استعاد;  
(recollect) تذكر

receipt, تمسك, وصول

to receive, استقبل, قبل,  
تلقى, ترحب

reception, تلقي, قبول

recent, حديث, طريف,  
غض

recently, سجدتاً, جديداً

to reckon, عد, حسب

recline, اتكى, سند

recognize, اكتشف

to recollect, انكر, تفكر, تذكر

recollection, انكار, تذكر

to recommend, وصف, وصى فى

recommendation, توصية

to recover, افاق من, شفى

red, احمر

reed, يراعة, قصبه

reed pen, قلم

to refer, تعلق ب, آل الى

نسب الى

to reflect, فكر, تأمل فى

reform, اصلح, ادب

refrain, تورع



refuge, أَلْتَجَاءَ  
 refusal, اِعْرَاضَ عَنْ , اِبَاءً  
 to refuse, اِعْرَضَ عَنْ , أَبَى  
 regard, مِرَاعَاةً , اِعْتِبَارًا  
 regiment, كَتَيْبَةً , اِلَى  
 region, كُرَّةً , اِقْلِيمًا  
 regret, (to miss) ; تَأَسَّفَ عَلَى  
 اِفْتَقَدَ  
 regular, قِيَاسِيَّ , مَطْرَدَ  
 to reign, تَمَلَّكَ  
 reign (subst.), سَلْطَنَةً , مِلْكًا  
 rein, عَنَانَ  
 to reject, اَطْرَحَ , طَرَدَ , رَدَّ  
 to rejoice, سُرَّ , اِنْبَسَطَ , فَرِحَ  
 to relate, اَخْبَرَ , حَدَّثَ , قَصَّ  
 relation, (story) ; قِرَابَةً , عِلَاقَةً  
 قِصَّةً  
 release, عَتَقَ , سَيَّبَ , اَطْلَقَ  
 خَلَّصَ  
 to relieve, اَعْتَقَ , اَنْجَى , اَنْقَذَ  
 religion, مِلَّةً , دِيَانَةً , دِينَ  
 religious, تَقَى , مُتَدَيِّنٍ , دَيِّنٍ  
 دِينِيَّ

to rely, وَثِقَ بِ , اِعْتَمَدَ عَلَى  
 to remain, اَسْتَمَرَ , بَقِيَ  
 remainder, فَضُولُ , بَقِيَّةُ  
 remains (corpse), اَشْلُو , مَيِّتٌ ;  
 pl. اَشْلَا  
 to remark, فُطِنَ لَ , اِفَادَ , لَاحَظَ  
 remark, تَنْبِيْهٌ , مِلَاحَظَةٌ  
 remarkable, جَدِيْرٌ بِالْمِلَاحَظَةِ ,  
 بَدِيْعٌ  
 remedy, تَدَاوَى , عِلَاجٌ  
 remember, تَذَكَّرَ  
 remonstrate, عَتَبَ عَلَى , عَاتَبَ ,  
 تَعَتَّبَ عَلَى  
 remote, قَاصِيٌ  
 remotest, اَقْصَى  
 to remove, اَبْعَدَ , نَحَى , اَزَاحَ  
 rent, خَرَقَ (tear) ; اَجْرَةٌ  
 to repair, عَمَرَ , رَمَّمَ , عَدَّلَ , صَلَحَ  
 to repay, اَعَادَ , اَوْفَى  
 repel, دَافَعَ , حَاسَى عَنْ , دَفَعَ عَنْ  
 to repent, اَنَابَ , تَابَ , نَدَمَ  
 repentance, اِنَابَةٌ , تَوْبَةٌ , نَدَمٌ  
 to reply, لَبَّى , اَحَارَ , اَجَابَ

to reply, جواب	resign, سَلِمَ
a reply, جَوَاب	resist, مَانَعَ , ضَادَّ , قَاوَمَ
report, نَبَأٌ , عِلْمٌ , خَبَرٌ	resolution, ثَبَاتٌ , جَزْمٌ , عَزِيمَةٌ
to represent, قَدَّمَ , اسْتَحْضَرَ , مَثَّلَ	to resolve, حَتَمَ , جَزَمَ
reproof, عَتَابٌ , تَعْزِيرٌ	resort to, اِنْتَابَ إِلَى
reptile, هَوَامٌّ , دَبِيبٌ	to respect, وَقَّرَ , اَعَزَّ , فَخَّمَ , كَرَّمَ
repudiate, اَطْلَقَ	respect, تَفْخِيمٌ , تَكْرِيمٌ
reputation, صَيْتٌ , سَمْعَةٌ , عَرِضٌ	respectable, مَحْتَرَمٌ , مَكْرَمٌ
to request, طَلَبَ , اَلْتَمَسَ	responsible, مُطَالَبٌ , مَسْئُولٌ عَنْ
request, طَلَبٌ , اَلْتِمَاسٌ	rest, اسْتَقْرَارٌ , رَاحَةٌ
to require, اَقْتَضَى : , اسْتَلْزَمَ	to rest, قَرَّ , اسْتَرَاخَ
أَخْرَجَ إِلَى	restless, مَتَشَوِّشٌ , قَلَقٌ
requisite, مَقْتَضِيٌّ	restrain, ضَبَطَ , رَدَعَ
rescue, أَنْقَذَ , نَقَذَ	restrict, قَصَرَ , حَرَجَ
to resemble, مِثَالٌ , شَابَهَ	result, عَاقِبَةٌ , حَاصِلٌ , نَتِيجَةٌ
resent, أَحْرَدَ عَلَى , غَلَّ عَلَى	retain, وَعَى يَعَى , حَفَظَ , حَاشَ
to reserve, أَبْقَى	retire, تَقَعَّدَ عَنْ
to reside, قَطَنَ , لَبِثَ , أَقَامَ	retirement, خَلَوَةٌ , تَقَعُّدٌ
استمكن , مَكَنَ	retreat, تَوَلَّى , رَجَعَ
residence, مَقَامٌ , مَقْطَنٌ	to return, رَدَّ عَلَنَ , رَجَعَ
resident, مَقِيمٌ , قَاطِنٌ	return, اِعَادَةٌ , رَدَّ , رَجُوعٌ
	to revenge, أَخَذَ ثَارَةً , اِنْتَقَمَ مِنْ



revenue, إيراد , دَخْل	ridge, ظهرة , غارب
reverend, مُحْتَرَم	right, سديد , صواب
reverse, عَكْس , نَكْس , تَقْلِيْب	ring, خاتم , حلقة
review, تصفّح , نقد	to ring, دقّ الجرس
عرض الجيش	ripe, يانع , ناضج , مستو
revile, عيّب على , سبّ	ripple, غضنة الماء
revolt (feel disgust), نرّ عن , زهق	to rise, نهض , قام
revolution, دوران ; (political) انّقلاب	to risk, خطر (sub.) ; خاطر
to reward, جزى , جازى , كافى	river, نهر , بحر
reward, جزاء , مكافاة	road, سكة , درب
rhetoric, البديع , علم البيان	roam, سرح
rhinoceros, كركردان	to roar, زأر , هدر , قصف
rhubarb, راوند	roast, مشوى
rhyme, روى , قافية	rob, سرق , عصب , سلب
rhythm, سجع , وزن	a robber, حرامى
rib, ضلع	rock, صخرة
rice, رز	rod, عصا
rich, واسع , غنى	rogue, خداع , مكّار
riches, ثروة , غنا	roll, دحرج
to ride, امتطى , ركب	roof, سطح , سقف
ride, ركب	room, حجرة , اوضة , محلّ
	root, جذر , اصل
	rope, رسن , حبل

rose, وردة

rot, رم

rough, أحش, حشن

round, مكور, مستدير, مدور

round, adv. حول, مدار

rub, حك

ruby, يعقوت أحمر, لعل

rude, غليظ

rugged, وعر

ruin, خراب, خربة or خربة

to rule, تسلط, حكم على; (to draw lines) سطر

ruler, حاكم; (for drawing lines) مسطرة, مسيطر

to run, ركض, جرى, عدا

to rush, هجم

## S.

sad, مغتم, كئيب

saddle, برذعة, سرج

safe, سالم, آمن

safety, سلامة, امن

to sail, اقلع, سافر, سارفي البحر

sailor, فوتي, بحري

salary, أجرة, شهرية, جمكية

sale, بيع

salt, ملح

salutation, سلام

salvation, نجاة, خلاص

same, فرد, بذاته, عينه; (vulg. برضة).

sand, رمل

sandal (shoe), نعل

sanguine, متلهف الى, ظمان الى

satiety, شبع

satire, هجو

satisfaction, اكتفا, اقناع, رضى

satisfactory, كافى, مقتنع, مرضى

to satisfy, كفى, اقنع, ارضى



sauce, مَرَقَة , طَرَطُور  
 saucer, طَاسَة  
 savage, هَمَج , مَتَوَحَّش  
 to be savage, جَفَا , تَوَحَّش  
 a savage, مَوَحَّش , وَحْشَى  
 to save, اسْتَبَقَى , وَفَّر , خَلَّص  
 saw, مَنَشَار  
 to say, حَكَى , قَالَ  
 scaffold (for building), مَقَالَة ;  
 (for executions), مَشْنَقَة  
 to scald, سَمَط  
 scale, مِيزَان , فَلَس , قَشَر  
 scar, دَاغ , اَثَرُ الْجَرْح  
 scarce, مِّنَ الشَّوَادِّ , نَادٍ , نَادِر  
 scarcely, اَنْجَى  
 scatter, نَشَرَ , بَثَّ  
 scenery, مَنَظَر , مَرَأَى , مَشْهَد  
 scent, هَذَا , رَائِحَة  
 scheme, فَنّ , قَصْد , طَرِيقَة  
 scholar, طَالِب عِلْم , تَلْمِيز  
 مِجَاوِر  
 school, مَكْتَب , كُتَّاب  
 science, مَعْرِفَة , عِلْم

to scold, زَجَرَ , وَبَّخ , عَزَّر , نَهَرَ  
 to scoop up, غَرَف  
 scorn, اَحْتَقَر  
 scrap, حَطَّة  
 to scrape, حَكَّ , بَرَشَ  
 scratch, جَرَشَ , خَمَشَ , خَرَشَ  
 scream, صَرَخَ  
 screen, حُجَاب  
 screw, لَوَّلَب , بَرَغَى , مَلَوَى  
 scythe, مَخْلَا  
 sea, بَحْر  
 seal, خَاتَم , طَابَع  
 sealing-wax, لَكَ الخْتَم  
 to search, جَاسَّ , بَحَثَ عَنْ ,  
 تَطَلَّب  
 season, اَبَانَ , زَمَانَ , فَصَلَ  
 seasoning, تَابَلَ  
 seat, كُرْسَى  
 second, ثَانِى ; (moment)  
 دَقِيقَة  
 secret, مَكْنُون , مَسْتُور , سَرَّى  
 secret, سِرّ  
 secretary, كَاتِب

طائفة , مِلَّة , فرقة , sect  
 سالم , مأمون , آمن , secure  
 طمأنينة , امان , أمن , security  
 تَوَّه , اغرَّ , اضلَّ , seduce  
 عاين , ابصر , رأى , to see  
 بذر , زرع , seed  
 فتش , طلب , to seek  
 علن , ظهر , بدا , بان , to seem  
 أمسك , قبض , to seize  
 قلما , نادراً , seldom  
 انتخب , انتقى , to select  
 نخبة , منتخب , منتقى , select  
 انتخاب , انتقاء , selection  
 مستأثر , مغرض , نفساني , selfish  
 باع , to sell  
 انفذ , بعث , ارسل , to send  
 حاسة , حس , sensation  
 حس , عقل , sense  
 حساس , اديب , عاقل , sensible  
 فزیز , شهوانی , sensual  
 (in law) ; كلام , جملة , sentence  
 فتوى , حكم  
 اعتقاد , رأى , sentiment

فصل , فرق , to separate  
 بالانفصال , بالتفريق , separately  
 فرداً فرداً  
 تفصيل , تفريق , separation  
 مهم , وقور , جد , serious  
 خطبة , موعظة , sermon  
 ثعبان , حية , serpent  
 خديم , خادم , servant  
 نصف , خدم , to serve  
 طقم , خدمة , service  
 مفيد , نافع , serviceable  
 ركز , حظ , وضع , to set  
 امضى , فصل , انهى , to settle  
 بعض , عدة , جملة , several  
 شديد , قاسى , عنيف , severe  
 لفق , خاط , to sew  
 نوع , جنس , sex  
 لون ضعيف , فى , ظل , shade  
 فى , ظل , shadow  
 حرك , زعزع , هز , to shake  
 شوار , عار , عيب , shame  
 فضيحة , معيب , shameful  
 هيئة , صورة , شكل , shape



share, مَسْهُم , حَصَّة  
 sharp, ذَرِب , حَادّ  
 to sharpen, مَنَّ , حَدّ  
 to shave, حَلَقَ  
 shawl, مِثَالَة  
 to shed, هَرَأَق (هراق) , سَفَكَ  
 sheep, ضَأَن , نَعِيجَة  
 sheet, طَلْحِيَّة , مِلَآة  
 shelf, تَحْتَة  
 shell, صَدَف  
 to shelter, أَحْمَى عَنْ , أَوَى ,  
 حَامَى  
 shepherd, رَاعَى  
 a shield, قُرْس  
 to shine, تَوَهَّج , تَلَأَأ , لَمَعَ  
 ship, سَفِينَة  
 shipwreck, انْكَسَار الْمَرْكَب  
 shirt, قَمِيص  
 shoe, خَفّ , صَرْمَة , صَرْمَايَة  
 نَعْل (horse-shoe) ; تَاسُومَة  
 to shoot, رَمَى , قَرَسَ  
 ضرب  
 shop, دُكَّان

shore, بَرّ , مِط , ساحل  
 short, وَجِيز , مُنْخَصِر , قَصِير  
 shortly, عَنْ كَثَب , عَنْ قَرِيب  
 shot (for guns, &c.), خُرْدَة ,  
 خَرْدَق  
 a shot, طَلْقَة  
 shoulder, مَنَكَب , كَتِف  
 shout, صُرَاخ , صُرْخَة  
 shovel, مَسْحَايَة , مَقْلَب  
 to show, أَبَدَى , أَبَانَ , أَرَى  
 أَظْهَرَ  
 shower, مَطَر , وَبَلّ , سُبْلَة , طَشّ  
 وَابِل  
 shriek, زَاط , وَلَوْل  
 shrink, قَصَرَ , تَقَلَّص , كَشَّ  
 shroud, كَفَن  
 shudder, تَوَهَّر  
 shun, أَجْتَنَب , جَانِب  
 to shut, طَبَق , سَكَّر , أَغْلَقَ  
 sick, عَيَّان , سَقِيم , مَرِيض  
 sickle, مَنَجَل  
 sickness, سَقَم , مَرَض , دَاء  
 siege, مِصَاوَرَة

sieve, مَنَحَال , غَرَبَال  
 side, صَوْب , جَهَة , نَاحِيَة  
 to sigh, تَحَسَّر , تَأَوَّه  
 a sigh, حَسْرَة  
 sight, مَنَظَر , نَظَر , بَصَر  
 a sign, عِمَارَة , إِشَارَة , عَلَامَة  
 to sign, أَمَضَى  
 signature, أَمْضَاء  
 signet, خَاتَم  
 to signify, عَرَّفَ , دَلَّ عَلَى  
 silence, صَمَت , سَكُوت  
 silent, صَامِت , سَاكِت  
 silk, أَبْرَشِيم , حَرِير  
 silly, بَهْلُول , أَهْبَل  
 silver, فَضَّة  
 simple, سَادَة , سَادَج , بَسِيط  
 similar, نَظِير  
 simplicity, سَادَجِيَّة , بَسَاطَة  
 simply, لَا غَيْر , لَيْسَ إِلَّا , فَقَط  
 أَنَّمَا  
 sin, خَطِيَة  
 since, (in-asmuch as) مِنْ حَيْثُ أَنَّ , مِنْ يَوْم , مُنْذُ , مُنْذُ

sincere, نَصُوح , مَخْلَص , صَادِق  
 sincerity, نَصَح , إِخْلَاص , صِدْق  
 sinew, عَصَب  
 sing, غَنَّى  
 single, فَدَّ , أَحَد , فَرْد  
 singly, فَرْد , فَرْد  
 singular, غَرِيب , وَحِيد , مَفْرَد  
 sink, غَرَّق , غَرَق , غَار , يَغُور  
 sip, تَمَصَّص , مَصَّص  
 sister, شَقِيقَة , أُخْت  
 to sit, قَعَد , جَلَس  
 sitting, جَلَسَة  
 situate, وَاقَعَ فِي  
 situation, وَطِيفَة , مَنَزَلَة , مَقَام  
 size, مَقْدَار , حَجْم , جَرَم , قَدْر  
 skeleton, كَرْنِيْبَة , كَرَكْبَة  
 a sketch, مَسْوَدَة  
 to sketch, رَسَم , سَوَّد  
 skilful, مَاهِر , تَقَن , حَازِق  
 skill, مَهَارَة , اتِّقَان , حَذَق  
 skin, بَشَرَة , جِلْد  
 skull, جُمَّعَة , قَحْف الرِّأْس  
 sky, سَمَاء , أَوْج , فِضَاء , جَوَّ



slack, بَطْلَى عَنْ , مَسْتَرِخٍ , رَخْوٌ  
 slate, نَوْعُ حَجَرٍ , لَوْحٌ  
 slaughter, ذَبْحٌ  
 slave, رَقِيقٌ , عَبْدٌ , أَسِيرٌ  
 slavery, عِبُودِيَّةٌ , أَسْرٌ  
 slay, قَتَلَ  
 to sleep, نَامَ , رَقَدَ  
 sleep, نَوْمٌ , رَقُودٌ  
 sleepy, نَعَسَانٌ  
 sleeve, رَدْنٌ , كُمٌّ  
 slender, ضَعِيفٌ , مَهْزُولٌ , نَحِيفٌ  
 slide, تَزَلَّقَ (for sport) ; زَلَقَ  
 slight, رَكِيكٌ ; (the slightest thing) أَدْنَى شَيْءٍ  
 slip, زَلَقَ  
 slipper, بَابُوشٌ , بَابُوجٌ  
 slow, مَتَّعِدٌ , مَتَّانٌ , مَتَمَهِّلٌ  
 slowly, رَوِيدًا رَوِيدًا , عَلَى مَهْلٍ  
 sly, دَاهِيٌ , مَسْتَتَالٌ  
 small, صَغِيرٌ  
 small-pox, جَدَارِيٌّ  
 smart, كَوَيِّسٌ (neat) ; مَضٌّ  
 (quick) نَشِيطٌ

to smell, اسْتَنْشَقَ , شَمَّ  
 to smile, تَبَسَّمَ , بَسَمَ  
 smith, حَدَّادٌ , قَيْنٌ  
 smoke, دُخَانٌ  
 to smoke, تَدَخَّنَ , دَخَنَ  
 smooth, لَيِّنٌ , أَمْلَسَ , نَاعِمٌ  
 smother, غَمَرَ , فَطَسَ , خَنَقَ  
 snail, حَلَدُونٌ  
 snake, أَفْعَى , حَيَّةٌ , حَنْشٌ  
 snarl (grin), هَدَرَ , أَكْشَرَ  
 snarl at, هَارَسَ  
 snatch, خَطَفَ  
 snore, خَنَفَرَ , شَخَّرَ  
 snow, ثَلَجٌ  
 snuff, عَطُوسٌ , نَشُوعٌ , نَشُوقٌ  
 soak, شَرَّبَ , نَقَعَ  
 soap, صَابُونٌ  
 society, مُعَاشَرَةٌ  
 a society, جَمْعِيَّةٌ  
 sock, جَوْرَابٌ  
 sofa, أَرِيكَةٌ , نَمْرُقٌ , مَتَكَا , دِيْوَانٌ  
 soft, نَاعِمٌ , وَثِيرٌ , لَيِّنٌ  
 soften, نَعَّمَ , لَيَّنَ

to soil, طَبَعَ , ثَوَّتْ

soil, ثَرَى , اَرْضْ

sold, مَبَّاعْ

soldier, جُنْدَى , عَسْكَرَى

sole, نَعْلْ

solely, فَقَطَّ

solid, صَلْبْ , صَلَدْ , مَتِينْ

solidity, مَتَانَةٌ , صَلَابَةٌ

solitude, خَلْوَةٌ , اِنْفِرَادْ , وَحْدَةٌ

some, شَيْءْ , قَدْرْ , بَعْضْ

somebody, بَعْضُ النَّاسِ , أَحَدٌ , شَخْصٌ مَّا

somersault, طَفْرَةٌ

sometimes, قَارَةً وَطَوْرًا , أَحْيَانًا

son, ابْنْ , وَلَدْ

song, اَغْنِيَّةٌ , غَنَاءٌ

soon, عَنْ قَرِيبْ , عَاجِلًا

sooner than, قَبْلَ

sore, مَوْجِعٌ , وَجِيعٌ

sorrow, غَمٌّ , حُزْنٌ

sorry, مَغْتَمٌّ , حَزِينٌ

sort, نَوْعٌ , صِنْفٌ , خَرْبٌ

soul, نَفْسٌ , رُوحٌ

soup, شُورْبَا

sound, حَسٌّ , صَوْتٌ

to sound, قَاسَ , سَبَرَ الْمَاءَ

sour, حَامِضٌ

south, قِبْلَى , جَنْوَبٌ

sovereign, حَاكِمٌ , سُلْطَانٌ , وَالِى

to sow, بَذَرَ , زَرَعَ

space, اَلْبَسِيطَةُ , فَسْحَةٌ

spade, مِسْحَاةٌ , مِخْفَرٌ

spark, شِرَارَةٌ

sparrow, عَصْفُورٌ

to speak, نَطَقَ , تَكَلَّمَ

species, صِنْفٌ , نَوْعٌ

spectacles, نَظَّارَةٌ

spectator, نَاضِرٌ

speech, قَوْلٌ , كَلَامٌ , مَقَالَةٌ

to spell, تَلَفَّظَ , تَهَجَّى

to spend, اَضَاعَ , اَنْفَقَ , صَرَفَ

sphere, فَلَكَ , اَلْبَسِيطَةُ , كُرَةٌ

spice, بَهَارَاتٌ vulg. ; قَزَحٌ , فَوْحَةٌ

spill, صَبَّ , كَبَّ

spin, غَزَلَ

to spin round, فَتَلَ , بَرَمَ



spirit, نَفْس , رُوح

spit (of iron), سَفَّود

to spit, تَفَّ , بَزَقَ

to split, مَدَعَ , فَطَرَ , مَشَّقَ

to spoil, أَفْسَدَ , خَسَرَ , أَتْلَفَ

sponge, اسْفَنْجَة

spoon, مِلْعَقَة

sport, لَعَبَ ; (field sports)

صَيْدَ وَ قَنْصَ

spot, عَيْبَ , طَبْعَة , لَطْخَة ;

مَوْضِعَ (place)

to spread, اشَاعَ , بَثَّ ; (to

spread abroad)

to spring, نَبَعَ , انْبَعَثَ , انْفَجَرَ ,

طَلَعَ

the spring, رَبِيعَ ; (a spring)

نَبَعَ , عَيْنَ

sprinkle, رَشَّ

spur, مَهْمَزَ

to spur, هَمَزَ , وَكَزَ يَكْزُ

to spy, تَجَسَّسَ

a spy, جاسوس

square, مَرْبَعَ

squeeze, عَصَّ

squeeze out, عَصَرَ

squinting, أَحْوَلَ

squirrel, سِنْجَابَ

stab, نَحَرَ

stable, اسْطَبَلَ

stack (of hay), كُومَة

stag, ظَبْيَ , عَفَرَ , أَيَّالَ

to stain, خَضَبَ

stair, مَرَقَاةَ , دَرَجَة

stalk, ساق النبات

stallion, فَحْلَ

stammer, طَمَطَمَ

a stamp, طَبَعَ , مَطْبَعَ

to stamp, وَطَأَ , دَاسَ

to stand, وَقَفَ , قَامَ ; (stand

up for) حَامَى عَنْ ; stand

against) قَاوَمَ

standard (of weight, &c.),

بِيرَاقَ (banner) ; عِيَارَ

نَسَقَ (rule)

star, كَوْكَبَ , نَجْمَ

start (as a horse), جَفَلَ

starve, *v.a.* جَوَّعَ

state, حال, نوع ; (condition)

حالة ; (government)

مَـشَأْنٌ , جَاهُ (dignity) ; دَوْلَة

station, مَحَلٌّ , مَشْوَى , مَقَامٌ , مَنْزِلٌ

stationary, واقف

stationer, وراق

stationery, وراقة

statue, تَمَثَالٌ , صُورَة , صَنَمٌ

stature, قامَة

to stay, اقام , لبث , انتظر

steady, ثابت

to steal, لَصَّ , سَرَقَ , اختلس

steel, (for striking fire) ; بُولَادٌ , فُولَادٌ

(flint and steel) ; قَدَحٌ و زَنَادٌ

(for sharpening knives) مُسْتَحَدٌّ

a steep, عَقَبَةٌ , جَرَفٌ , هَبْوَطٌ , هَاوِيَةٌ

steep, واقف , مَعُودٌ

to steer, دَبَّرَ , سَيَّرَ

stem (of tree), جَذَعٌ

stench, نَتْنٌ

step, دَرَجَة , خَطْوَة

to stew, سَلَقَ

a stew, مَسْلُوقٌ , يَخْنِي

stick, عُودٌ , قَضِيبٌ

stiff, قَسِيبٌ , صَلْبٌ , يَابِسٌ

stifle, فَطَسَ

still, سَاكِتٌ , هَادِئٌ

still (yet), مَا بَرِحَ , مَا زَالَ

لا يَزَالُ

to sting, نَقَزَ , عَقَصَ , أَبَرَ , لَسَعَ

stink, اذفر , ائتن , نتن

to stir, اجاش , استنهض , هاج

stirrup, غَرَزٌ , رِكَابٌ

stock, مَبْلَغٌ , جُمْلَةٌ , طَوْقٌ

stocking, قَلَشِينٌ , مَشْرَابَاتٌ , جَوْرَبٌ

stomach, حَوْمَلَةٌ , مَعْدَةٌ

stone, حَصَاةٌ , حَجَرٌ

stoop, تَحَبَّيَّ , حَبَا

to stop, تَأَنَّى , صَبَرَ , وَقَفَ

store, اَنْبَارٌ , ذَخِيرَةٌ

store (a shop), مَخْزَنٌ

stork, لَقْلَقٌ

storm, نَوْرٌ



stormy, فَوْعِيّ, ذُو نَوّ	to strike, دَقّ, ضَرْب
story, حكاية; اساطير. pl. اسطورة, قِصّة	string, خَيْط
stout (big), رصين	strip, شَلَح, جَرْد
stove, وَجّاق	strive, تَغَالَب, حَاوَل
straight, معتدل, مستقيم	strong, شَدِيد, قَوِيّ
straighten, ثَقَّف	student, تَلْمِيز, طَالِبِ عِلْم
straightforward, دَوغَرِيّ;	studious, دَارِس, مُبَارِس
(fig.) صَادِق	study, مِطَالَعَة, دَرَس
strain, قَنَب, طَنَف	to study, طَالَع, دَرَس
a strainer, مَصْفِيّ	to stuff, حَشَا
strange, اجنبىّ, غَرِيب	stuff (matter), مَادّة; pl. مَوَادّ
stranger, اجنبىّ, غَرِيب	stumble, عَثَر
strangle, خَنَق	stun, طَوَّش
strap, سَيْر	stupid, غَشِيم, بَلِيد, اَحْمَق
to stray, ضَاع, تَاه	style, طَرَز, عِبَارَة, اُسْلُوب
stream, مَسِيل, سَيْل	to subdue, غَلَب, دَوَّخ, اخضع, طَوَّع
street, زَقّاق, سَكّة, طَرِيق	subject, مَبْنَى; (subject matter) مَبْنَى, مَوْضُوع
strength, مَهْدّة, قُوّة	to submit, عَنَا, ذَلّ, خَضَعَ
stretch, v. a. مَدّ; v. n. تَمَدّد	to subscribe, وَقَّع, اَمَضَى
strict, مَدَقّق, عَنِيف, مَتَشَدّد	subsequent, تَالِي
strictly, بَتَدْقِيق, بَعْنَف, بَتَشَدّد	
stride, فَجّ, فَشَخ	

substance, ذات , جَوْهر , خلاصة  
 substitute, عَوَض , قائم مقام  
 subtle, دقيق  
 subtract, أَسَقَط , خصم  
 suburb, ضواحي المدينة  
 to succeed, أَعْقَب , خَلَف  
 success, فَوْز , فلاح , نجاح  
 successful, فائز , مُفْلِح , ناجح  
 succour, أَسْعَاف , مساعدة , إغاثة  
 such, كَهَذَا , ونحو ذلك , مِثْلُ هَذَا  
 suck, أَمْتَصَّ , مَصَّ (as an in-  
 fant) أَرْضَع , رَضَع  
 suckle, أَرْضَع  
 sudden, فِجَاءِي , باغت  
 suddenly, فِجَاءَةً , بغتَةً  
 to suffer, أَحْتَمَلَ , كابد , قاسى  
 قَالَمَ  
 sufficient, مَجْرٍ , حسب , كافٍ  
 sugar, سُكَّر  
 suicide, قَتَلَ نَفْسَهُ  
 to suit, وَافَق , ناسب  
 suit, دَعَوَى (at law) ; خُلَّة , طقم  
 sulphur, كِبْرَيْت

sultan, سُلْطَان  
 sum, مَبْلَغ , قيمة  
 summer, صَيْف  
 summit, قِمَّة , أعلى , ذَرْوَة  
 sun, شَمْس  
 sunset, مَغْرِب , غروب  
 sup, تَعَشَّى  
 superior, سَامٍ , عَالٍ , فائق  
 رفيع  
 superior of a convent, reli-  
 gious order, &c., رَئِيس ,  
 نَقِيب  
 superiority, اَفْضَلِيَّة , مَزِيَّة ,  
 تَغْلِب  
 superstition, عَقَائِدُ فَاسِدَةٌ ,  
 أَضَالِيل  
 superstitious, ذُو عَقَائِدٍ فَاسِدَةٍ  
 ذُو أَضَالِيل  
 supper, عَشاء  
 supple, لَدَن  
 suppliant, مُتَضَرِّع  
 to supply, أَمَدَّ , أَعَانَ , أَعَاثَ ,  
 جَهَّز



to support, مان , انال , اسعف  
support, امداد , اغاثة , اسعاف ,  
مدد

to suppose, خمن , فرض , قدر  
supposition, تخمين

to suppress, ابطال , حط , خفض  
sure, وثيق , يقين , أكيد

surely, حقًا , يقينًا , بتاكيد

surely, يقينًا , على اليقين

surety, ضامن , ضمين , كفيل

surface, سطح , <sup>FCI</sup>وجه

surname, اسم , لقب

to surprise, هجم , راع , اعجب

surprise, روعة , عجب , دهشة

to surround, احاط , احاط

to survey, تطلع الى , استشرف

to suspect, ظن , حدس

استشعر

suspend, علق

suspense, حيرة , ترادد

suspicion, ظن , تخمين , وهم

to sustain, حمى , اعان , امد ,  
حمل

to swallow, استرط , بلع

swallow (bird), خطاف , سنونو

swarm, قطع , سرب

to swear, آلى , اقسم , حلف

sweat, رشح , عرق

to sweat, رشح , عرق

to sweep, قم , كنس

sweet, عذب , حلو

swell, v. a. ورم ; v. n. ورم

swift, عجل , مبادر

to swim, عام , سبح

swing, جوج , طوح , هزهز

a swing, أرجوحة

swollen, ورمان

swoon, غشى

sword, حسام , سيف

syllable, حركة , تهجية

وتد خفيف

system, مذهب , شاكلة , طريقة

## T.

table, مائدة , خوان , سُفْرَة ,

طاولة

table-cloth, غطا السفرة

tailor, خياط

to take, اخذ , تناول

tale, حديث , قصّة

talent, قريحه , صليقة , مَلَكَة , مزيّة

to talk, حكى , حدّث

talk, حكى , تحدّث

tall, طويل

tame, جَوّى , مُنْقَاد , داجن

tap (of a barrel, &c.), نَوَلَب

tar, قطران

target, هدف

task, مصلحة , مشغلة

to taste, طعم , ذاق

taste, طعم , ذوّق

tax, ضرائب pl. , ضريبة , خراج

to tax, كلف بالخراج

tea, هاى

tea-cup, فنجان الشاى

tea-pot, إبريق الشاى

tea-spoon, ملعقة الشاى

to teach, علّم , لقّن , درّس

teacher, معلّم , ملقّن , مدرّس

to tear, شَرَط , مَزَق

tear, عبرة , دَمعة

technical, امّطلاحى

tedious, مَعِيّ , مُطَوّل

telegram, رسالة برقيّة

to tell, أنبا , اخبر

temper, طبع , خُلُق , مزاج

temperate, مقتصد , معتدل

tempest, زعازع , نوّ

temple, هيكل

to tempt, امتحن , ابتلى , جرب

فتن

tender, ناعم , رخص , لين

tent, بيت , خدر , حباء , خيمة

term, كلمة , لفظ , شرط



terms, مَشْرُوط

termination, ركن الكلمة الاخير ,  
انْتِهَاء , فِهْيَايَة

terrace, طَبَقَة , وَجْه , سَطْح

terrible, مَخَوْف , مَهْوَل

terribly, بِخَوْف , بِهَوْل

terror, خَوْف , هَوْل , فَرْع

test, عِيَار , اِمْتِحَان

testament, وَصِيَة

testator, مَوْصِي

testimony, بَيِّنَة , شَهَادَة

text, مَتْن

than, مِنْ

thank, شَكَر

thank you, كَثَر خَيْرِكَ ,  
شَكَرَ اللّٰهُ فَضْلَكَ

to thank, شَكَر

thankful, شَاكِر , شَكُور

thanks, اَثْنِيَة , شَكَرَانَات

that, ذَلِكَ

that, اِنَّهٗ , اَنْ

theft, سَرَقَة

then, غَبَّ , بَعْد , ثُمَّ , حِيْنَئِذْ

thence, مِنْ هُنَاكَ , مِنْ ثَمَّ

theology, عِلْمُ الْكَلَامِ ,  
عِلْمُ اللّٰهُوْت

there, هُنَاكَ , هُنَالِكَ

therefore, اِذَا , اِنَّ  
ولهذا , مِنْ اَجْلِ ذَلِكَ

thick, مَنَعَقَد , غَلِيْظ , ثَخِيْن

thickness, غِلَاظَة , ثَخَانَة

thief, سَرَّاق , لَصَّ

thimble, كَبَشْتَبَان

thin, لَطِيْف , دَقِيْق , رَقِيْق

thing, اَمْر , شَيْء

to think, طَنَّن , تَفَكَّرَ فِي

to thirst, طَمَأ , عَطَشَ

thirsty, طَمَآن , عَطْشَان

thorn, شَوْكَة

though, وَآن , وَلَوْ

thought, طَنَّن , فِكْر

thoughtful, مُتَفَكِّر , فَكِيْر

thread, سَلَك , خِيْط

to threaten, تَوَعَّد , تَهَدَّد

threat, وَعِيْد , تَوَعَّد , تَهَدَّد

thresh, دَرَس

threshing floor, **أَنْدَر**  
 threshing machine, **فَوْرَج**  
 throne, **مَنْبَر**, **كُرْسِي**, **عَرْش**  
 through, **بَيْنَ**, **فِي**  
 to throw, **رَمَى**, **أَلْقَى**, **فَنَدَ**  
 thumb, **أَبْهَامُ**  
 thunder, **رَعْد**  
 thus, **كَذَا**, **هَكَذَا**  
 a tick, **قِرَادَة**  
 tickle, **زَغَزَغَ**, **دَكَّدَكَ**, **دَغْدَغَ**,  
**نَغَمَشَ**  
 tide (ebb and flow), **مَدَّ** و **جَزَرَ**  
 to tie, **هَدَّدَ**, **رَبَطَ**  
 tight, **مَزْنَقٌ**, **مَضْمَقٌ**  
 till, **أَوْ**, **حَتَّى**, **إِلَى** **أَنْ**  
 timber, **خَشَب**  
 time, **مَرَّةً**, **زَمَان**, **وَقْتُ**  
 tin, **تِنَك**, **صَفِيح**, **قَصْدِير**  
 a tin (can), **تِنَكَة**  
 tint, **لَوْن**  
 tire, **أَتَعَبَ**  
 title, **لَقَب**; pl. **لِقَاب**; (of  
 book) **نَعَت** (epithet); **عَنْوَان**

toast, **مَقْلُوبٌ**, **مَحْمُصٌ**, **مَجْمَرٌ**  
 tobacco, **دُخَان**, **تَنْن**; (for a  
 'narghileh,' or water-  
 pipe) **تَنْبَك**  
 toe, **أَصْبَعُ الرِّجْلِ**; (great toe)  
**أَبْهَامُ الرِّجْلِ**  
 together, **مَعًا**, **جَمِيعًا**  
 tolerable, **مِقَارِب**, **مَحْتَمَل**,  
**لَا بَاسَ بِهِ**  
 to tolerate, **رَخَّصَ فِي**, **أَبَاحَ**  
 toll (payment), **مَكْس**; (as a  
 bell) **أَجْرَسُ الْجَرَسِ**, **طَنَّ**  
 tomb, **قَبْر**  
 tone, **لَحْن**, **نَغْمَة**, **صَوْت**  
 tongs, **مَنْقَاش**, **مِلْقَط**  
 tongue, **لَهْجَة**, **لُغَة**, **لِسَان**  
 too, **كَذَلِكَ**, **أَيْضًا**, (too much)  
**أَيْضًا** (besides); **كَثِيرًا**  
 tool, **عَدَّة**, **آلَة**  
 tooth, **ثَنِيَّة**, **سِّن**  
 top, **قُمَّة**, **ذُرَّة**, **أَعْلَى**  
 topic, **مَوْرِد**, **مَضْمُون**, **مَوْضُوع**  
 torch, **مِشْعَل**



torment, عَذَاب; subst. عَذَاب  
 torrent, سَيْل  
 to touch, مَسَّ , لَمَسَ  
 tough, كَثِيف  
 towards, صَوَّبَ , إِلَى , نَحْوَ  
 إِلَى طَرَفِ  
 towel, فُوطَةٌ  
 tower, بُرْج  
 town, مَدِينَةٌ , مَصْرٌ , بَلَدٌ  
 to trace, رَسَمَ , اقْتَفَى , تَتَبَعَ  
 track, آثَرُ , pl. آثار  
 tract, (a) بَقْعَةٌ , نَاحِيَةٌ , كُورَةٌ  
 رِسَالَةٌ , كُتَيْبٌ (publication)  
 trade, تِجَارَةٌ , حِرْفَةٌ , صِنْعَةٌ  
 to trade, تَسَبَّبَ : , تَاجَرَ ,  
 بَاعَ وَاشْتَرَى  
 tradesman, ذُو حِرْفَةٍ , صَنَائِعِي  
 مُحْتَرَفٌ  
 tradition, تَقْلِيدٌ , رَوَايَةٌ  
 traffic, تِجَارَةٌ , بَيْعٌ وَشَرَاءٌ  
 train, قَطَارٌ  
 traitor, خَائِنٌ , غَدَّارٌ  
 to transact, أَجَرَى , تَعَاوَى

transaction, أَجْرَاءٌ , تَعَاوَى  
 مَعَامَلَةٌ  
 to translate, اسْتَخْرَجَ , تَرَجَّمَ  
 translation, نَقْلٌ , تَرْجُومَةٌ  
 translator, تَرْجُومَانٌ , مُتَرْجِمٌ  
 نَاقِلٌ  
 to transpire, حَصَلَ , وَقَعَ , حَدَثَ  
 trap, فَخٌّ  
 to travel, طَوَّفَ , سَاحَ , سَافَرَ  
 travel, سِيَاحَةٌ , سَفَرٌ  
 traveller, سَائِحٌ , مُسَافِرٌ  
 tray, خِوَانٌ , طَبَقٌ  
 tre }  
 treason, } غَدْرٌ , خِيَانَةٌ  
 to tread, وَطَى , دَاسَ  
 treasure, خَزَنَةٌ , كَنْزٌ  
 to treat, صَنَعَ إِلَى , عَامَلَ  
 treatment, صَنِيعٌ , مَعَامَلَةٌ  
 tree, شَجَرَةٌ  
 tremble, ارْتَعَشَ  
 to tremble, ارْتَعَدَ , ارْتَعَشَ  
 trial, فَحْصٌ , تَجَرُّبَةٌ  
 tribe, طَائِفَةٌ , سِبْطٌ , قَبِيلَةٌ

trick, حيلة  
troop, جوق  
to trouble, سام , اقلق , ازعج ,  
شقّ على  
trouble, مشقة , تعب , ازعاج  
troublesome, مزيج , مشاقّ  
true, صحيح , صدق , حقّ  
truly, مدقّا , حقيقة  
trumpet, صور , بُوق  
trunk (of a tree, &c.), جذع ,  
; صندوق (box) ; ساق  
; مملّمة (elephant's trunk),  
خرطوم  
trust, اعتماد , ثقة , اتكال  
to trust, اعتمد , وثق , اتكل

truth, صدق , حقّ  
to try, اختبار , جرب  
tune, مقام , لحن , نغمة  
tunnel, قناية  
Turk, ترك ; pl. أتراك  
Turkey, روم  
turkey (bird), ديك هندي  
to turn, خرط , برم , دور  
turn, دور , نوبة , برم , تدوير  
turnips, شلجم , لفت  
tutor, مهذب , مربّي , مودّب  
twilight, عاتم , شفق , سدفة  
tyranny, جور , ضيم , ظلم  
tyrant, جائر , ظالم

طاعة  
عما صند (his) turban

## U.

ugly, مستهجن , شنيع , قبيح  
umbrella, شمسية , غاشية , ظلّة  
unanimous, ملتئم , متحد

uncertain, مشكوك , موهوم  
غير يقين , غير محقق  
uncertainty, شك , وهم  
دون تحقيق  
uncle, عمّ , خال



unclean, وسخ , غير نظيف  
 uncomfortable, غير متهنئ ,  
 متعب  
 uncommon, نادر , غير شائع  
 to uncover, اُماط , كشف عن  
 under, دون , تحت  
 underneath, تحت  
 to understand, فهم ,  
 عرف , وقف على  
 understanding, ذهن , فهم  
 to undertake, عزم على  
 undertaking, حتم , عزيمة  
 to undress, جرد , نزع من  
 عرى  
 unequal, غير متساو  
 unfaithful, غدار , خائن  
 unfit, غير لائق  
 unfruitful, عاقر , عقيم  
 غير مشمر  
 ungrateful, عديم الشكر , كنود  
 unhappy, منحوس , مشقى  
 uniform, على حدّ سوى , موافق  
 uniform, زيّ , لبس , طقم

union, اتّفاق , اتّحاد  
 to unite, اُحد , وفق , أوصل  
 universal, عميم , جامع  
 unjust, غير منصف , ظالم  
 unkind, قاسى القلب ,  
 عديم الرحمة  
 unkindly, بقساوة قلب ,  
 بلا رحمة  
 unknown, غير معلوم , مجهول  
 unlawful, مسـرم , حرام  
 غير محلل  
 unlucky, عديم البخت , منحوس  
 غير مسعود  
 unreasonable, غير معقول ,  
 متجاوز الحدّ  
 unruly, سائب , مطلق , متمرد  
 غير منقاد , غير مضبوط  
 unsheathe, ملّ  
 unskilful, جاهل , غشيم  
 غير ماهر , غير شاطر  
 unsound, ركيك , ضعيف  
 غير سالم , مقلق , مكسور  
 unsteady, متزعزع , متقلقل  
 غير رصين , غير ثابت

to untie, حَلَّ  
 until, الى , حتَّى  
 untrue, كذب , مُزَوَّر , زور ,  
 غير حقيق  
 unusual, غير معمول , نادر  
 unwearied, كثير الاجتهاد , لا يكل ,  
 غير متعب  
 unwilling, غير مُريد , آبى  
 unworthy, غير مستحق  
 upholsterer, منجّد  
 uproar, فتنّة , سجس , شغب ,  
 وِلْوَلَة  
 upwards, الى فوق , الى العلا  
 to urge, حثّ , اضطرّ , الحّ على ,  
 حرّض  
 urgent, مُستعجِل , مضطرّ , ملّح

urgent necessity, دَاع ; pl.  
 ضرورية , دواعى  
 urinal, مَبْوَلَة  
 urine, بَوْل  
 use, فائدة , العمل به , استعمال ,  
 نفع  
 to use, عمل به , استعمال  
 useful, نافع , مفيد  
 usefully, بنفع , بافادة  
 usefulness, انتفاع , فائدة , افادة  
 usual, مألوف , معمول ,  
 معتاد , على العادة  
 utensil, آلة , ماعون , متاع ,  
 اَنَاء , ظرف , وعاء  
 utmost, انزع , ابعده , اقصى  
 to utter, قلّظ  
 utter, اوفى , اتمّ

## V.

vacancy, خلا , خَلْو  
 vague, مبهم  
 vain, زهو , ذو كبر , باطل  
 vale, ابطح , مسيل , وادى

valley, قاع , وادى  
 value, فضل , ثمن , قيمة  
 to value, قدر , عرف , ثمن , قوّم  
 vanity, غرور , عبث , بطل



vapour, بخار  
 variation, تغيير, اختلاف, تنوع  
 varied, مُشَكَّل  
 variety, تخالف, تباين, تغاير, تَلَوْن  
 various, مُتَغَايِر, مَبَايِن  
 vast, رحيب, فسيح, واسع  
 vault, قَابُو, قُبَّة  
 vegetable, خضراوات, بقل, نَبَت  
 to veil, برقع, ستر, حجب  
 veil, برقع, حجاب  
 vein, حماسة, عرق, شريان  
 vellum, رَق  
 velvet, قطيفة, مَخَمَل  
 venomous, سام  
 to venture, غامر, غرر, خاطر, جسر  
 verbally, شفاهاً  
 verse, سَجْعَة, فقرة, بَيْت شعر, نظم  
 very, كثيراً, جداً  
 vessel, سفينة (ship); ظرف وعاء

vestige, أثر; pl. آثار  
 to vex, تعدى على, غاظ, اغضب  
 vice, زدالة, شر, فساد  
 victuals, مَوْنَة, عَيْش  
 vile, رذيل  
 village, كُفْر, ضيعة, قَرْيَة  
 vinegar, خَلّ  
 virtue, فضل, مَرْيَة, فضيلة  
 vision, رُؤْيَة  
 visit, افتقاد, زيارة  
 to visit, افتقد, زار  
 vizier, وزير  
 voice, لحن, حسّ, صَوْت  
 volcano, جبل نار  
 volume, جِلْد, كتاب مجلّد  
 voluntary, عن ارادة, طوعاً, عن طيب نفس  
 vow, عهد, نذر  
 vowel, حركة  
 voyage, سفر  
 vulgar, عامّ, خسيس, دنيء, دارج  
 vulture, رَحْمَة, نَسْر, عَقَاب

## W.

wafer, بُرْشَانَة

wages, جَعْل , كَرَا , أُجْرَة

waggon, عَرَبَانَة , عَرَابَة

waist, خَصَر

waistcoat, صَدْرِيَّة , صَدْرِيَّة

to wait, تَرْقُب , اَنْتَظِرْ

waiter, خَادِم , السَّفَرَة

to wake, اَهْب , اسْتَيْقِظْ

to walk, سَار , تَمْشَى , مَشَى

walk, مَشَى

wall, سُوْر , جِدَار , حَائِظ

walnut, جَوْزَة

to wander, طَاح , تَاه , سَرَب

to want, عَوَز , اضْطَرَّ , اَحْتَاج , اَرَاد

want, عَدَم , قَلَّة , اِفْتِقَار , اَحْتِيَاج

war, مَعْرَكَة , قِتَال , حَرْب

warm, حَارَّ , حَامٍ , سَخِن

to warm, اَحْمَى , سَخَّن

to warrant, تَكْفُل , ضَمِن

تَقَعَّد

to wash, غَسَلَ

watch, سَاعَة ; (guard or sentinel) عَسَس , حِرَاسَة

خَفَر

to watch, خَفَر , حَرَس , عَسَّ

سَهَر

water, مَاء

to water, سَقَى

wave, مَوْجَة

wax, شَمْع

wax candle, شَمْع

way, طَرِيق , سَبِيل ; (manner)

اَسْلُوب , نَوْع , وَجْه

waylay, رَصَد , تَخَتَّلَّ

weak, وَاِن , عَاجِز , ضَعِيف

weakness, وَنَاء , ضَعْف

wealth, مَال , جَاه , غِنَى , ثَرَوَة

wealthy, صَاحِب ثَرَوَة , وَجِيه , غَنَى

to wear, تَوَشَّح , تَقَلَّد , لَبَس

رَث , اَبْلَى (to wear out)

weary, مَعِي , مُتَعَب

weather, هَوَاء , زَمَان , طَقْس



to weave, حاك , نسج  
 weaver, حائك , نسّاج  
 week, جمعة , أسبوع  
 to weep, بكى  
 to weigh, راز , رطل , وزن  
 weight, ثقل , زنة , وزن  
 welcome, وسهلاً , مرحباً , ترحّب , اهلاً  
 well, حسناً , جيّد , طيّب  
 a well, بئر , pl. بئار  
 wet, مشربّ , مبلول  
 when, حين , لما , متى  
 whence, من , أين  
 whether, سواء  
 while, فى خلال , بينا , بينما  
 whip, كرباج , سوط  
 to whip, جلد , ضرب , سوط  
 whisper, سرار , إسرار , وسوسة  
 white, أبيض  
 wholesome, شاف ,  
 موافق للصحة  
 why, لم , علام , ما ل , لماذا  
 wicked, شرير , خبيث

wickedness, فجور , شرّ , خبث  
 wide, واسع  
 widow, أرملة  
 widower, أرمل  
 wife, زوجة  
 wild, جاف , برى  
 will, مشيئة , ارادة  
 willing, شاء , مُريد  
 to win, قمر , ربح , غلب , عزّ  
 wind, ريح  
 to wind, فتّل (twist) ; دور  
 (to wind up a watch)  
 ركب  
 windmill, طاحون الريح  
 window, كوة , طاقة , مَبّاك , روشن  
 wine, خمر , فبيذ  
 wing, جناح  
 winter, مَتَاء  
 to wipe, مسح  
 wisdom, علم , عقل , حكمة  
 wise, عاقل , حكيم  
 to wish, ودّ , أحبّ , أراد

wish, شَوَّق , وَدَّ , حُبَّ , ارادة  
 wit, دِهَاء , نِكَاه  
 within, داخل , جَوْاء  
 without, من دُون , من غير  
 (outside) خارج , برآ  
 witness, استشهد , شَهَادَة  
 to witness, شاهد , شهد  
 woman, امرأة  
 to wonder, تَعْجَب من ,  
 استغرب  
 wonder, استغراب , عجب  
 wonderful, مستغرب , عجيب  
 wood, عَوْد , حطب  
 wooden, من حطب  
 wool, صُوف  
 woollen, من صوف  
 word, لَفْظَة , كَلِمَة

to work, اشتغل , عمل  
 work, شَغَلَ , عَمَلَ  
 workman, مانع , عامل  
 world, دُنْيَا , عَالَم  
 worm, دودة  
 worse, أَرَدَأ  
 worship, نَسَكَ , عِبَادَة  
 worth, قِيَمَة , اسْتَحْقَاق  
 worthless, لا قِيَمَة لَهُ  
 worthy, مَسْتَاحِق , مستاهل  
 to wrap, دَرَج , لَفَّ  
 wretched, حَقِير , دَنِيء , مَعْلُوك  
 شَقِي  
 to wring, عَصَرَ  
 wrong, غَالِط , غير صواب  
 غير صحيح  
 to wrong, ظَلَم , اسَاءَ إِلَى , حَكَر

## Y.

yard (measure), ذِرَاع ;  
 (court) حَوْش الْبَيْت ; (of  
 a ship) رَاجِع

year, حَوْل , عام , سَنَة  
 yesterday, امْس , الْبَارِحَة  
 yellow, اصْفَر



yet, لَمَّا , بعد , آلاَّ أن

young, هَابَّ , متزعزع , فتى

حديث السن

youth, شباب , فتاه , صغر

حادثة السن

## Z.

zeal, حمية , غيرة

zero, صفر ; pl. امقار

zephyr, صبا , نسيم

zoology, علم الحيوانات

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